A

PREPARATION

FOR THE

LORD'S SUPPER.

To which are Added,

MAXIMS

OF TRUE

CHRISTIANITY.

Written Originally in *French*, by *P. Allix.*

Engliſhed by *P. Lorrain.*

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TO THE

Right Honourable

The LADY

MARGARET RUSSELL.

May it please Your Honour,

BEING to expose this *Translation* to a *World*, who generally have a great indifference (not to say aversion) for the *Mysteries* of OUR RELIGION, especially *That* of the HOLY EUCHARIST, and have

eſpouſed *Maxims* quite oppoſite to *Thoſe* here laid down, I had reaſon to believe it would ſtand in need of a Powerful *Authority* to ſupport and vindicate it againſt the Cavils and Prejudices, that in the minds of many may riſe againſt the *Subjects* it treats of. And as I was looking about for ſuch a PATRONAGE, which (at once) might as well by its GREATNESS authorize and commend, as by its GOODNESS exemplifie

emplifie and atteſt *them*, it was my happineſs to fix upon YOUR HONOUR, who is ſo ſignally and inconteſtably poſſeſt of both theſe *Advantages*. This, MADAM, was the Conſideration made me aſpire to the boldneſs of craving YOUR ILLUSTRIOUS NAME, to countenance theſe *Papers*; in condeſcending to which, as your HONOUR will do manifeſt *Juſtice* to PIETY, ſo will it be interpreted a

tranſcendent *Favour* to, and ever acknowledged as ſuch by,

May it pleaſe Your Honour,

YOUR HONOUR'S moſt humbly devoted & obedient Servant,

Paul Lorrain.

THE

PREFACE.

THERE *are three Things abſolutely requiſite for the making of any one a Worthy and Happy* Communicant.

1. HE *muſt throughly underſtand thoſe Truths, the Memory whereof Our* LORD *deſign'd to preſerve in the Inſtitution of the Holy* Euchariſt. *For no Man can, with any benefit, receive this* Sacrament, *unleſs his Spirit be filled with the ſame Thoughts, which Our Saviour did thereby ſuggeſt to his* Apoſtles.

2. HE

2. *HE ought to have a lively Sense of those Comforts, arising from a Consideration of the Important Truths, which CHRIST so clearly represents to us in the Celebration of this Sacred Mystery; for as much as our Communicating in the LORD'S SUPPER ought not only to consist in the having our Spirits possessed with the Image of Him, who was crucifi'd for us; but in our gathering the precious Fruits, which accrew to us by his Death.*

3, and Lastly. *As it would be an extreme Injustice for us to be found wanting in our Faithfulness, Acknowledgement, Love and Obedience to GOD, who so graciously acquaints us with, and makes us sensible of these Wonders of his Mercy and Compassi-*

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on towards us; so we may easily conceive the Necessity, Reasonableness, and Extent of the Duties our Participation of the Holy Sacrament *engages us to; which we ought, with a Religious Care, to discharge, through the whole Course of our Lives.*

NOTHING can therefore be of greater Use to Christians, *with respect to the Holy* Communion, *than to have the great Truths, imply'd in the* Eucharist, *distinctly propounded to them, and be made apprehensive of those delightful Comforts treasur'd up therein, to the end they may thereby be disposed to a ready performance of the Duties it layes upon them.*

THIS is my Design in this small Treatise, *wherein I shall follow no other Method, than that just now hinted at; that is, I shall,*

First of all, *endeavour to make out, that the* Eucharist *exhibits the most weighty and Fundamental Points of* Christianity *to our View.*

In the next place, *demonstrate, that the Meditating upon these important Verities (which are frequently called to mind by this* Sacrament, *kept up in the Church) is to true* Believers *a Well-Spring of inexhaustible Comfort, and indefectible Joy.*

And finally *conclude, with pointing at those several Duties, which this Holy Institution does so necessarily*

ſarily charge us with, that we cannot neglect the ſame, but at the peril of our Everlaſting Ruin.

To which three things I intend to ſpeak, without entring upon any of thoſe Controverſies, which divide Chriſtians *in this Matter; my Deſign here being not (chiefly) to oppoſe Error, but to excite and fortifie their Devotion and Piety, who are already acquainted with the* Truth, *though they do not always duly conſider and reflect upon it.*

GOD grant we may ſo plainly diſcover to them, the Connexion there is between the Truths, Conſolations and Duties of OUR RELIGION, *that while they are ſeeking for Comfort in the Meditation of* DIVINE TRUTHS, *they may at the ſame time*

time, meet with ſtrong and urgent Motives to apply themſelves, with all Diligence and Perſeverance, to the Practice of True Holineſs.

A PREPARATION FOR THE Lord's Supper.

CHAP. I.

THE History of the Institution of the LORD'S SUPPER.

THE Meaning of Our LORD in his instituting of the *Eucharist*, can no way be better understood, than by a careful Examination of the Terms He us'd, and the Circumstances of his Discourse.

HIS Words express the Thoughts He would suggest to the Minds of his Apostles, and all other Christians after them; and to the end we should the better apprehend the Sense of them, the *Evangelists* have not only

given us a plain Relation of his Inſtitution, but been very careful in deſcribing all the Circumſtances thereof to us.

THEY therefore acquaint us, that JESUS CHRIST inſtituted this Holy Sacrament that ſame Night He was Betrayed, and delivered up to the *Jews* by one of his Diſciples, after he had celebrated with them the Anniverſary of their Fore-fathers Deliverance out of *Egypt*, in eating the *Paſchal Lamb*, according to the Law of God. *Exod.* 12.

AS to the Form or Manner which CHRIST obſerv'd in his Celebrating the *Euchariſt*, the *Evangeliſts* agree, that after the *Paſchal Supper*, He took Bread, and having given Thanks, brake it, and diſtributed it to his Diſciples, ſaying; *Take, eat, this is my Body, which is broken for you; do this in remembrance of me.*

THEN they tell us further, that Our Lord having likewiſe taken the Cup, and given Thanks, He deliver'd it to his Diſciples, ſaying, *Drink ye all of this; for this is my Bloud, the Bloud of the New Teſtament, which is ſhed for you; do this as often as you drink of it in remembrance of me.*

IN a word, they intimate to us, that the Diſciples did all drink of it, and that having ſung an Hymn, they accompany'd JESUS

JESUS to the Garden of *Gethſemane* on the *Mount* of *Olives*, where after his having endur'd a moſt Bitter Agony, He was laid hold of, in order to be expoſed to all the Reproaches He ſoon after ſuffered, both from the *Jews* and *Romans*, and finally to be crucify'd. Thus ending his Life by a Puniſhment, that was equally painful and accurſed.

MOREOVER it appears, that the Deſign of our Lord JESUS CHRIST was, That this Ceremony ſhould be in all After-ages exactly obſerv'd in his Church. This may plainly be ſeen, Firſt, From his Subſtituting it to that of the *Paſſover*, which was to continue as long as the *Jewiſh* Religion laſted, as being that which took its Beginning from the Riſe, or at leaſt the Grand Deliverance of that People. Secondly, Becauſe this Ceremony was to be the Sacrament of a New Covenant, that ſhould not be abrogated by any other whatſoever. Thirdly and Laſtly, Foraſmuch as the Apoſtle St. *Paul*, who had been rapt up into the Third Heaven, there to be further acquainted with the great Myſtery of Faith, informs the Believers, that they ought to declare, that is (according to the *Jewiſh* way of ſpeaking) to celebrate the Memory of

CHRIST's Death, untill his Coming again, that is, to the End of the World, when he ſhall return from Heaven to judge both the Quick and the Dead, in order to the Completion of his Promiſes, and our Hopes.

CHAP. II.

That JESUS CHRIST borrow'd the Actions and Expreſſions HE made uſe of in the Inſtitution of the Euchariſt, *from the* Jews.

THERE are two ſorts of Reflections may be made upon the Inſtitution of the *Lord's Supper*. Some do ſerve to explain the Letter, and out-ſide of this Sacrament; and others, again inform us of the great Aim and Deſign of it. I begin with the Firſt.

AS

AS it is well known, that in the Inſtitution of *Baptiſm*, CHRIST borrowed the Rite of Waſhing, practiſed by the *Jews* on thoſe *Gentiles* they admitted to the Publick Profeſſion of *Judaiſm*; ſo it is as plain, that our Saviour in the Inſtitution of his Holy Supper, did ſo far comply with the *Jewiſh* Cuſtoms, after the Celebration of their *Paſſover* (yet raiſing ſome of them to a much more excellent Senſe, than they had before) that He follow'd cloſely the Notions and Expreſſions of the *Jews*.

TO clear this, we muſt know that the Evening of the *Paſſover*, the Maſter of the Houſe began this Solemnity with Praiſes to God, holding in his Hand a Cup of Wine, whereof himſelf having firſt drunk, he gave it to all the Company.

AFTER this, inſtead of the uſual Bleſſing of the Bread, he was wont to take an unleavened Cake in his Hand, ſaying, *This is the Bread of Affliction, which our Fathers did Eat in* Egypt. Words that had a Natural Relation to the Hiſtory of their Bondage and Deliverance of old.

I omit the whole Ceremony of the *Paſchal Lamb*, which is deſcribed in the 12*th*. Chapter of *Exodus*, and ſhall only remark, that after this Feaſt the Maſter

of the House was us'd to take the Cup again, which at first he had consecrated, and having given thanks, to present it to the Participants, saying to them, that That was the Fruit of the Vine, and the Bloud of Grapes. An Expression borrow'd from *Genesis*, Chap. 49. 11. and *Deut.* Ch. 32. 14.

FINALLY, after this Ceremony, their Custom was to Sing the 113*th.* & 114*th. Psalms*, as an *Hymn* that concluded the Devotion of this Solemnity: Which Song of Praise they still at this day call the *Hallel.*

'TIS evident our Lord did imitate this Usage, which is still observ'd by the *Jews*, save only that they don't eat a Lamb. When therefore He had eaten the *Paschal Lamb*, He took the Bread, which was designed to commemorate the Misery the Children of *Israel* underwent in *Egypt*; and made use of the same Blessing and Giving of Thanks, which was received among the *Jews*; Brake the Bread He had taken; and intending this Ceremony should preserve the Remembrance of his Death, He still prosecuted the same Notions and Expressions of the *Jews*; saying, that it was his Body which was now to be broken for the Remission of the Sins of Mankind.

AFTER this, He (according to the Practice of the *Jews*) took the Cup, gave thanks a ſecond time, and having ended his Bleſſing or Prayer, (for theſe ſignifie the ſame thing among the *Jews*) He declared that this Cup was the New Teſtament in his Bloud, or the Bloud of the New Teſtament by which God granted penitent Sinners the Pardon of their Sins.

WHICH Expreſſions clearly ſhew, that He would have this Cup to be conſider'd as a Memorial of the New Teſtament, of which he was the Mediator.

IN ſhort, is it not manifeſt, that He, together with his Diſciples ſang the ſame Hymns, which were ſolemn and cuſtomary with the *Jews* on this occaſion?

THERE is no man who does not eaſily perceive that JESUS CHRIST found in this conſtant Cuſtom of the *Jews*, a juſt ground for expreſſing himſelf as He did, when he deſign'd to inſtitute, and perpetuate in his Church a Publick Memorial of his Death and Sufferings.

THE *Jews* themſelves, the Mortal Enemies of our Religion, do agree with this. They highly maintain, that according to CHRIST's Senſe, theſe Words, *This is my Body, &c.* which He pronounced in ſhewing the Bread, cannot import the

notion of Reality, but only of Signification; that his Meaning was very apparent, both becauſe He ſaid in the 6*th.* of St. *John* concerning the Eating here mentioned, *The Words that I ſpeak to you are Spirit and Life*, that is, they are to be underſtood in a Spiritual Senſe; and becauſe it was an uſual Expreſſion with them to ſay, *This is the Bread, which our Fathers did Eat*, though indeed it was but the Memorial of it. *Fortalit. Fid. L.*3. § 11. *p.* 172.

Thus the Expreſſions of our Lord being (as appears) made up of thoſe common Idea's ſo current among the *Jews*, it is evident that his Deſign in inſtituting of the *Euchariſt*, was to repreſent his Death to us, as a thing, which for time to come was to be commemorated by the Church, He ſubſtituting it in the room of the Memorial of the Deliverance out of *Egypt*, and the ancient Covenant God had made with the *Jews*, after his having ſet them at Liberty from their hard Bondage.

BUT theſe Remarks, which only reſpect the out-ſide of the Euchariſt, are of much leſs importance than thoſe of the Second Order, which refer to our Lord's Deſign in his Inſtitution of this Holy Sacrament.

CHAP.

CHAP. III.

That JESUS CHRIST *in his Inſtitution of the* Euchariſt *has followed Idea's or Notions, quite oppoſite to thoſe of the* Paſchal Lamb; *And what thoſe Idea's of the* Paſchal Lamb *are.*

OUR Saviour's Words are not to be compar'd only with thoſe the *Jews* made uſe of at the Eating of their Unleavened Bread, which they call'd the *Bread of Affliction*, becauſe it was a Repreſentative of it; but (that they may be throughly illuſtrated) they are to be conſidered with oppoſition to the *Idea's* of the *Paſchal Lamb*, to which our Lord was willing to make the Celebration of this Sacrament to ſucceed. And indeed not only St. *Paul* leads us naturally to look upon the Sacrifice of the *Paſſover* as a Type of the Sacrifice of our Lord, when he ſays 1 *Cor.* 5. 7. that CHRIST *our* Paſſover *is Sacrificed for us*; nor only did JESUS CHRIST for this chooſe the time of the *Paſſover* to ordain the Memorial of his Death; but the *Jews* themſelves ſeem fully

fully to agree with it, when they propound this, as one of their moſt ancient Traditions, That the *Meſſias* is to procure their Salvation the ſelf ſame Day, in which they were deliver'd from their *Egyptian* Bondage. *Fagius ad Exod.* 12. 13.

Firſt then, I ſay, that it is evident our Lord's Deſign was to ſubſtitute the Memorial of the Deliverance of Mankind by his Death, in the room of the Remembrance of the *Jews* Deliverance by the Bloud of the *Paſchal Lamb*. He does not now command the Eating of a Lamb as formerly; and his Words, *Do this*, are not at all ſpoken to that purpoſe; but his Intent was to aboliſh the Memory of the Curſe GOD had pronounced againſt the Race of *Cham*, which was executed in the Death of the Firſt-born in *Egypt*, and had been a Principle of Diviſion among thoſe Nations he now unites again. It is with reſpect to his Death (which under the Appearance of a Curſe, has made him the Bleſſing of the World) that he ordain'd this Ceremony of breaking and eating Bread. Which latter Ceremony CHRIST prefers before the Eating of the *Paſchal Lamb*, it being his Will, that it ſhould thenceforwards be conſidered as the Chief Ceremony of his Religion

gion, as being a ſolemn Token of his having aboliſh'd the Curſe due to Sinners; whereof indeed the *Paſchal Lamb* was a publick Monument with reſpect to the *Egyptians*, though it was a Signal of God's Bleſſing to the *Iſraelites*.

IN the ſecond place I ſay, that Chriſt expreſſes himſelf ſo as to give us *Idea's* very much differing from thoſe of the *Jews*. For Firſt, He ſpeaks of a New Teſtament, in oppoſition to the Old he was about to aboliſh. Secondly, He oppoſes his Bloud, *Which was ſhed for many, for the remiſſion of their Sins*, to the Bloud of the *Paſchal Lamb*, that was poured forth only for a few, and the Ceremony of it celebrated but in one Nation, *viz.* that of the *Jews*, to which alone the Benefit of the *Egyptian* Deliverance was appropriate. Thirdly, He oppoſes the Eating of his Fleſh, which he repreſents as a Sacrifice He was about to offer up for the Sins of the World, to the Eating of thoſe Lambs, that were ſlain in purſuance of God's Law.

This being laid down (which I hope cannot be contradicted) it is plain that foraſmuch as JESUS CHRIST did partly make uſe of the *Idea's* or Notions of the *Paſchal Lamb*, and partly expreſs'd himſelf

ſelf with oppoſition to that Ceremony, We muſt neceſſarily, in order to our apprehending the true Meaning of our Lord in the Inſtitution of his Supper, and having a perfect Knowledg of it, make out a due Parallel between the *Paſchal Lamb*, that kept up the Remembrance of the *Egyptian* Deliverance; and the Sacrament of the *Euchariſt*, which preſerves that of the Death of our Lord and Saviour.

In order whereto theſe following Reflections may be made upon the Inſtitution and Celebration of the *Paſchal Lamb*.

The Firſt is, That it was God's Pleaſure in inſtituting this Ceremony, to tranſmit the Memory of ſo great and prodigious an Event as that of his People's Deliverance out of *Egypt*, was to all Poſterity. This He Himſelf expreſſes in the 12*th*. Chapter of *Exodus*, in this manner: *This day ſhall be unto you for a Memorial; and you ſhall keep it a Feaſt to the Lord throughout your Generations: And when your Children ſhall ſay, What mean you by this Service? You ſhall anſwer, It is the Sacrifice of the Lord's* Paſſover, *who paſſed over the Houſes of the Children of* Iſrael *in* Egypt, *when He ſmote the* Egyptians, *and delivered our Houſes.* It was with regard to this, that to excite the Curioſity of

all

all the People, yea, even of the very Children, He ordain'd that they, who were to celebrate the Paſſover, ſhould take a Journey to the Temple, in that Equipage of Travellers, in which their Fore-fathers departed out of *Egypt*. He would have them alſo eat Unleavened Bread for the ſpace of ſevendays, and bitter, or wild Herbs with the *Paſchal Lamb*; and He (in like manner) ordain'd, that they ſhould every year renew this Ceremony, wherein their Children had a ſhare as ſoon as they were capable of asking their Fathers the reaſon of all this change from their uſual way of Eating. And indeed ſuch a Ceremony thus ſolemnly obſerved every year, and to which every one, from one Generation to another, does by a publick Law ſubmit himſelf, is an infallible means to eſtabliſh the Belief of a Matter of Fact, and preſerve the Memory of great Events.

The Second is, That GOD would have his People conſider with what exact Faithfulneſs He had acquitted Himſelf of all his Promiſes, by delivering them with a ſtrong Hand, and ſtretched-out Arm from the cruel Power of the *Egyptians*, at the ſame time when He made an Example of this Barbarous Poſterity of *Cham*, who had

had afflicted them in a long & painful Servitude. For as on one hand GOD had ſubjected all the Progeny of *Cham* to his Curſe (as you may ſee, *Gen.* 9. 25.) which began to take Effect in thoſe Plagues wherewith He ſmote *Egypt*, though it was afterwards more exactly fulfilled by the Deſtruction of the *Canaanites*; So on the other He ſaid to *Abraham*, *Gen.* 15. v. 13, 14, & 16. where he explains the promiſed Bleſſing; *Know of a Surety, that thy Seed ſhall be a Stranger in a Land that is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years. And alſo that Nation whom they ſhall ſerve, will I judge; and afterwards ſhall they come out with great Subſtance. But in the Fourth Generation they ſhall come hither again.* Behold here the Oracle that contains an Excellent Promiſe; which being made good to the *Jews*, He commands them to celebrate the Memory of the Exact Accompliſhment thereof by obſerving the Anniverſary Feſtival of the *Paſchal Lamb*.

THE third Reflection we may make upon the Inſtitution of the *Paſchal Lamb*, is this, That God would have the *Jews* look on their Deliverance out of *Egypt*, as the greateſt Bleſſing He had ever vouchſafed to them. And certainly as

as He had expreſs'd an exceeding great Favour in with-holding *Abraham*'s Knife from ſlaying *Iſaac*, and ſubſtituting a Ram in the Room of him; ſo there was none of the Firſt-born of the *Iſraelites*, but could ſay, that GOD had been as favourable to them, as He was to *Iſaac*, by cauſing the Sword of the Deſtroying Angel to fall upon a Lamb, at a time when he was commiſſioned to ſlay all the Firſt-born in *Egypt* both of Man and Beaſt.

The Fourth Reflection was hinted at juſt now, which is, That GOD would have his People underſtand, that the Expiation of the Sins of their Anceſtors had been typify'd and prefigur'd by his accepting of the Bloud of their Lambs, inſtead of the Lives and Bloud of their Firſt-born. And indeed in agreement to this Obſervation we may ſay, that the whole Law in all its ſeveral Expiations, wherein Sin was transferr'd upon the Sacrifice, did nothing elſe but further illuſtrate and extend the Figure of *Abraham*'s Offering, as likewiſe that of the Sacrifice of the *Paſchal Lamb*, and repreſent the ſame more lively and diſtinctly to the Minds of them that Offer'd; God having joyn'd to this Expiatory Sacrifice, certain circumſtances

cumſtances of Places, Perſons, and Time, to the end the Impreſſion of it might be the deeper, and leave a more lively Senſe in the minds of thoſe that were concern'd therein.

A Fifth Reflection upon the *Paſchal Lamb* is this, that it was to be conſider'd as a Publick Pledge and Token of the Covenant GOD had made with the People of *Iſrael*, by preferring them before the *Iſmaelites* and *Edomites*, who were deſcended, the former from *Abraham*, and the latter from *Iſaac*. The Sign of Circumciſion did ſufficiently acquaint the *Jews*, that by this diſtinguiſhing Character GOD had choſen them from among all other Nations of the Earth, to accompliſh in the midſt of them the Promiſe He had made to *Abraham*, namely, that of his Seed the *Meſſias* was to be born, in whom all Nations ſhould be bleſſed: But this ſign of Circumciſion being common to the *Jews*, with the *Iſmaelites* and *Edomites*, the pretences of both theſe to the Priviledges of the Covenant (which GOD had firſt made with *Abraham*, and afterwards renew'd with *Iſaac*) was ſtill kept up. It was therefore requiſite there ſhould be a Religious Ceremony, that might demonſtrate that this Covenant was particularly

cularly confin'd within the Family of *Jacob*. Which was done by the *Paſchal Lamb*: For this repreſented to them, that (according to what was foretold *Gen.* 15.) they had been Strangers, in Bonds and Affliction, and that in this State they had receiv'd a particular Relief and Deliverance from GOD; which, foraſmuch as it could not be ſaid of the *Iſmaelites* or *Edomites*, did moſt ſtrongly refute all their Pretenſions to a Right in God's Covenant with *Abraham*. This likewiſe moſt clearly ſet forth to them, that God by virtue of his Covenant, had, out of his Mercy, preſerved them at a time when the *Egyptians* felt the Effects of his Curſe and Vengeance, and that accordingly He would not fail of fulfilling that Great Promiſe, in order to the accompliſhment of which He had ſo miraculouſly preſerved *Iſaac*, and after him, their Fathers alſo, from the Sword of the Deſtroying Angel.

LASTLY, It is to be obſerved, that as this Ceremony reminded them of GOD'S Love for their Nation, of his Faithfulneſs in making good his Promiſes, of the Expiation of their Iniquities, and of his Covenant with them (A Covenant by which He had engaged to be

their God, that is, their Benefactor and Protector, and one day to give them the *Messias*, who was to be born of their Nation,) so it naturally led them also to look upon themselves as the People of GOD, and to obey Him faithfully; In a word, to answer by a Holy Life, and all the marks of true Gratitude, the Honour GOD had conferr'd upon them, by his making (out of his meer Good Will) a Covenant with them, and calling them to so great Hopes, as those were, which He had set before them.

CHAP. IV.

Of the Truths which the Holy Communion represents to us.

THESE are the Principal Truths, great Comforts and just Obligations to serve GOD religiously, which so manifestly were imply'd in the Celebration of the *Paschal Lamb*. But how much more important is the thing our Saviour has made to supply the place of it

it in his Inſtitution of the *Euchariſt*! That which he exhibits to us in this Sacred Myſtery (whether with reſpect to the Truths, Comforts, or our Obligations to Piety it contains) is infinitely more Sublime, great and real. To be aſſured of this, we need only to reſume and attentively conſider the forementioned three Points. I begin with the Truths the *Euchariſt* repreſents to us.

THE firſt of theſe Truths reſpects the Purpoſe and Deſign of our Lord, when He inſtituted the Sacrament of his Supper. Certainly it was (as all Chriſtians agree) to eſtabliſh a publick Monument of his Death, as being the greateſt Event that could ever be commemorated. Firſt, He brake the Bread; and then, to expreſs what He meant by this breaking of the Bread, He ſaid, that *it was his Body broken*, i. e. torn by the cruelty of his Tormenters. He preſented afterwards the Cup to his Diſciples; and to unfold the Myſtery thereof, added that *it was the New Teſtament in his Blood*; which had a natural reference to his Death. This He explains more clearly in his command, *Do this in remembrance of me*, that is, in commemoration of my Sufferings. Which made St. *Paul* ſay, *As often as you*

ſhall Eat of this Bread and Drink of this Cup, you ſhew (or according to our way of ſpeaking, *you muſt ſhew or declare*) *the Lord's Death*, i. e. you are to call to mind, and ſolemnly commemorate this wonderful effect of the Love of God. Indeed we ſee the Evangeliſts have ſo exactly deſcribed the Death of *Chriſt*, with all the Circumſtances thereof to us, that we may aver, they have (as it were) preſented us with the very Picture and Lively Image of it. So that had we been Eye-witneſſes of the ſame our ſelves, and in company with them upon *Mount Calvary*, we ſhould hardly have been ſo well acquainted therewith, as now we are. But beſides this, it was our Saviour's will, that by a Religious Ceremony, which ſhould be ſolemnized to the World's End, his Death might continually be placed before our Eyes. And notwithſtanding this ignomious Death was to prove a Stumbling-block to the *Jews*, and at firſt be look'd upon as meer Fooliſhneſs by the *Gentiles*; yet would He have the Remembrance thereof to be dearly preſerv'd in his Church, by his inſtituting of the *Euchariſt* much after the ſame manner as God the Father had inſtituted the Ceremony of the *Paſchal Lamb*, which did yearly refreſh

freſh the Memory of the *Jews* about their Deliverance out of *Egypt*, as the moſt remarkable Event, that had ever happened to their Nation.

THE ſecond Truth which the *Euchariſt* offers to us, is, That *JESUS CHRIST* is the true *MESSIAS* promiſed by God, and that we have in Him the Accompliſhment of the ancient Prophecies; which (among the diverſe Characters that the *MESSIAS* was to be known by, and are exactly found in Our Lord) expreſly foretold that He was to ſuffer Death. *Pſal.* 22. *Iſ.* 53. *Dan.* 9. 26. And here it is well worth our while to conſider: Firſt, That GOD had ſtampt the mark of his Curſe upon the Puniſhment of the Croſs. *Curſed is every one that hangs on a Tree*, Deut. 21. 23. Gal. 3. 13. Secondly, That though GOD had deſcribed the *MESSIAS*, as One who was to be the Fountain of Bleſſings to all Nations, Tribes and Families of the Earth; yet at the ſame time He had given forth many Oracles concerning his Death upon the Croſs, and the ſeveral Circumſtances of it. Thirdly, That GOD was pleaſed to dictate a greater Number of Oracles relating to this matter, than to any other of thoſe Glorious

and wonderful Events, whereby the *MESSIAS* was to be diſtinguiſh'd during his Life here. The Prophecies mentioning his Birth, and the place of his Nativity, are but few; whereas GOD preſignifi'd by the Prophets, and repreſented by manifold Lively Types and Figures 1. *That both* Jews *and* Gentiles *were to joyn together in the Deſtroying of the MESSIAS*, Pſal. 2. 1. 2. *That his own Diſciple, and one that ate Bread with him ſhould betray him.* Pſal. 41. 9. 3. *That He ſhould be ſold for thirty Pieces of Silver*, Zach. 11. 12. 4. *That his Diſciples would forſake Him*, Zach. 13. 7. 5. *That He was to be the ſcorn and deriſion of his Adverſaries*, Pſal. 22. 7. 6. *That He ſhould hold his Peace as a Sheep dumb before his Tormenters*, Iſa. 53. 7. 7. *That the Great Men of the World were to take Council together for putting Him to Death.* Pſal. 2. 2. 8. *That He was to be expoſed as an Object of Horror and Deteſtation*, Iſa. 53. 3. 9. *That He was to be reckoned among Tranſgreſſors*, Iſa. 53. 12. 10. *That they ſhould pierce his Hands and Feet*, Pſal. 22. 16. 11. *That Lots ſhould be caſt upon his Veſture*, Pſal. 22. 18. 12. *That He ſhould be inſulted over, and derided on the account of his truſting in God*, Pſal. 22. 8. 13. *That he was to complain*

of

of his being abandoned by GOD to the fury of his Enemies, Pſal. 22. 1. 14. *That they would give Him Gall and Vinegar to drink*, Pſal. 69. 22. 15. *That He was to commit his Soul into the Hands of GOD*, Pſal. 31. 5. 16. *That his Side was to be pierced with a Spear*, Zach. 12. 10. 17. *That none of his Bones ſhould be broken*, Exod. 12. 49. Pſal. 34. 20. 18. *That He ſhould be laid in a Rich Man's Tomb*, *Iſa.* 53. 9. And beſides theſe, there a great many other Circumſtances to the ſame purpoſe, exactly ſpecify'd by the Prophets. But I wave them; my Deſign being only to hint at the moſt remarkable.

WHAT I have mentioned here is ſufficient: Firſt, to demonſtrate, that CHRIST'S Death (with all the notable paſſages of it) was a convincing Proof of his being the promiſed *MESSIAS*. But in the ſecond place, it is yet more evident, that as our Saviour would have a lively Senſe of his Bloody Death and Paſſion, to be preſerv'd by a publick Monument, that might perpetuate the memory of it in his Church, ſo was He willing thereby to inculcate the more forcibly this Proof of his being the Meſſias. A Proof taken from the kind of Death, which He ſuffer'd, and the Circumſtances attending

it. For as much as this Death (which had ſo much Scandal in it) being the Object of the Chriſtian Religion would inevitably expoſe it to many Reflections and the Oppoſition of great difficulties.

THE third Truth, which the Euchariſt repreſents to us, is, That the Paſſion of CHRIST, which the *Jews* look upon, as an Evident Sign of the Curſe of God, is moſt truly a plentiful conveyance of the greateſt Bleſſings to Sinners. This we are made ſenſible of, as ſoon as we reflect upon theſe two Things. 1. That GOD denounced his Curſe againſt Sinners, not only when He ſaid, Gen. 3. 17. *Curſed ſhall be the Ground for thy ſake*, or when in Deut. 27. 26. He pronounced *him accurſed, who did not continue in all the Words of the Law to do them*; But alſo by annexing this Curſe in particular to that kind of Death which our Lord ſuffer'd; it being ſaid, *Deut.* 21. 23. *He that is hang'd is accurſed of GOD.* 2. That though GOD by his Oracles given to *Abraham* had promiſed, that all Nations ſhould be bleſſed by means of the *Meſſias*, yet He does no leſs expreſly declare, that the *Meſſias* was to ſuffer the Puniſhment of the Croſs, and conſequently be under the Curſe of GOD, *Pſal.* 22. *Zach.* 12. 10.

A man must either make no use of his own Reason, or presently infer from these Truths, that the *MESSIAS* was to be a Blessing to the World, no other way than by his being exposed to the Curse for a time, *viz.* by undergoing an accursed Death before he could shower down all the Blessings of his Grace and Glory upon us. The *Eucharist* preserving the Memory of our Saviour's Passion, naturally leads us to this Reflection. Which will be much more sensibly impress'd upon us, if with it we joyn a view of *JESUS CHRIST*; who presents Himself on the Cross, as a Victim offer'd for Sinners, and his Death as a Real Sacrifice.

THE fourth Truth, is that which is most distinctly laid open to us in the Manner and Circumstances of the *Eucharist*. For,

First of all, *CHRIST* did not only institute this Ceremony after He had eaten the *Paschal Lamb* with his Disciples, which set before their Eyes. 1. The Sacrifice of the Ram, that was offer'd up in the Room of *Isaac*. 2. That of the Lambs in *Egypt*, for the redemption of the First-born of the *Israelites*. 3. The Testimony of *John* the *Baptist* expres'd in

in theſe Terms; *This is the Lamb of God, who takes away the Sins of the World.* Which ſaying of his explains all the ancient Types, and with one word does illuſtrate whatever we read concerning the Death of the *Meſſias* in the 53*d.* of *Iſaiah.* And,

Secondly, *CHRIST* in the Inſtitution of his Sacrament expreſſes Himſelf alſo by way of oppoſition to the *Paſchal Lamb*, and other Sacrifices of the Law; thereby to intimate that the ancient Deliverance the *Jews* had obtained by their offering of Lambs for their Firſt-born, was but a Figure of that which was to be procur'd by his Death, and that this Death was to be conſider'd as a true Sacrifice, by means of which GOD was certainly and fully reconcil'd to Sinners. And this Truth it is evident CHRIST was willing to declare moſt ſenſibly to us; 1. When He repreſents his Body as broken, and his Blood as ſhed. 2. When he wills us to eat the Bread of the *Euchariſt*, and drink of the Cup, as Eating his Body and drinking his Blood. Indeed when Our Saviour commanded his Diſciples, (and in their Perſons all the Faithful) to eat his Fleſh and drink his Blood, it is manifeſt, that He would, 1. Take off the reſtraint of the Old Law, which forbad Sinners

to

to eat of the Sacrifice that was offer'd for their Sins. 2. Aboliſh that Precept of the ſame Law, which abſolutely injoyned Men to abſtain from Blood. And as this intimates that thoſe Victims of old had never made any through Expiation; ſo it plainly ſhews, that CHRIST offer'd up Himſelf as the true Sacrifice from which this Bleſſed Effect was to be look'd for. Moreover after his having ſuggeſted theſe Ideas of Himſelf as a Victim ſlain, He now repreſents Himſelf to us under the Notion of an High Prieſt, when he ſays, Mat. 26. 29. *I will not drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom*; In which words He alludes to the Cuſtom of of the High Prieſt, who after he had happily concluded his Solemn Sacrifice on the Day of Atonement, and was come home ſafe from the Sanctuary (where GOD had killed ſome) he was wont to make a Feaſt to his Friends, in token of joy, for the good ſucceſs of his Function.

'T I S this important Truth the Apoſtle St. *Paul* ſo ſtrongly aſſerts in his Epiſtle to the *Hebrews*; And it is for the ſame reaſon, that when he was deſirous to take off the *Corinthians* from the Communion they had

had with *Heathens* in their Sacrifices, he repreſents to them the Celebration of the *Euchariſt*, as a participating of the Sacrifice offer'd up by our Lord.

INDEED if this Sacrament had been inſtituted by CHRIST, after his Reſurrection (which wholly effaced the Pourtraiture of his Shame and Sufferings) it would have been much more difficult to have thence inculcated to us this important Truth of the Chriſtian Religion. But Our Lord did expreſly chooſe the time immediately before his Death, that ſo the Ceremony, which was to preſerve the Memory of it, might ſo fill us with the ſenſe of the Shame and Puniſhment he endured, that it might lead us to make a continual Reflection upon theſe Truths, *viz.* That when JESUS CHRIST dy'd; He dy'd for Sinners; That when He was nail'd to the Croſs, He bore their Sins in his Body on the Tree; That when He was wounded, it was for our Tranſgreſſions; and that by his Stripes we are healed.

THE fifth Truth, which our Saviour was willing continually to ſet before our Eyes by the Celebration of the *Euchariſt*, is, That this Bloody Death of his was the Bleſſed Means, by which GOD entred into Covenant with Mankind. *Moſes* had

had ſaid of the Blood he ſprinkled upon the People, *Behold the Blood of the Covenant which the Lord has made with you, concerning all theſe words*, *Exod.* 24. 8. And Our Saviour plainly oppoſing his Blood to that, ſays concerning the Cup, *This Cup is the New Covenant* (or *Teſtament*) *in my Blood, which is ſhed for the remiſſion of your Sins.* This Covenant is the greateſt and moſt important Truth of our Religion. By it GOD delivers Men from Hell, and reſtores them to his Favour and Protection. It is this alſo diſplays before us the whole Myſtery of our Redemption; as 1. That Man being created Innocent fell into Rebellion againſt GOD, by liſt'ning to the inſinuations of the Devil. 2. That though Man deſerved to be not only reduc'd to nothing, from whence the Hand of GOD had raiſed him at the firſt, but to be caſt into Hell, there to undergo the puniſhment due to his Diſobedience; yet GOD being mov'd with pity, reſolv'd to forgive all, and make a New Covenant with him. 3. That it was the Will of GOD that *his Own Son* taking in due time Human Nature upon Him, ſhould be the Perſon in whoſe Blood this Covenant was to be Eſtabliſhed. 4. That JESUS CHRIST having really ſhed his

his Blood, this Covenant was fully ratify'd and confirmed, and Remiſſion of Sins offer'd to all that would repent. For that is the thing which is meant by the New Covenant, according as GOD expreſſes it in *Jeremy* 31. 34. ſaying, *I will forgive their Iniquity and remember their Sin no more.*

THE ſixth conſiderable Truth is, That our Saviour would have us always to bear in mind his Laſt Coming to judge the World, and conſummate the Work of Our Redemption. Accordingly this Sacrament contains ſolemn Marks and Inſtances of the fulfilling of the Promiſes God had made to ſend the *Meſſias* into the World. It ſets forth in what manner He began to act and ſuffer for Mankind. But He being to continue but a little while here upon Earth, and to be taken up to Heaven, there to remain to the End of the World, this Ceremony acquaints us, that He is then to come again from thence, in order to fulfil our Hopes, by cauſing us to reap the laſt Fruits of his Expiation of Our Sins, that is, in deſtroying Death, by a glorious Reſurrection, and making us to live for ever with GOD, a Life that neither Sin, nor Death (which Sin has brought into the World)

can

can ever disturb. And it may be said, that as the first Coming of the *Messias* was the great Object of the Religion, Desires and Hopes of the *Jews*, *Art thou* (say they) *He that should come, or do we look for another? Mat.* 11. 3. as likewise of the Promises of Blessings which GOD had made to the *Gentiles* themselves, He being called *the Expectation and desire of all Nations*; *Hag.* 2. 7. so is his second Coming the great Object of the Christian Religion. *This same* JESUS (said the Angels to his Disciples, gazing up to Heaven) *who is taken up from you into Heaven, shall so come in like manner as you have seen Him go into Heaven, Act.* 1. 11. On this account also the Church is represented to us (Rev. 22. 17.) calling for her Bridegroom. *And the Spirit and the Bride say, Come. And let him that hears, say, Come.* And indeed as the Prophets describe these two Comings of the *Messias* under the notion of one single Object; so we see, that according to the mind of St. *Paul* (who assigns for the continuance of this Holy Ordinance the whole Interval of time to the end of the World and Christ's Return.) Our Saviour has in this Sacrament united this his two Comings, as being the greatest Objects of our Religion.

CHAP.

CHAP. V.

Of the Comforts the Holy Eucharist administers to us.

THUS having explain'd the important Truths which the Sacrament of the Lord's Supper engages us to meditate upon, it is very Evident that Our Participation of this Sacrament furnishes us with most lively and refreshing Comforts, which I now come to propose in order, with reference to the foregoing Truths.

FIRST then, What joy must we needs feel when we reflect upon this great Event, *viz.* the Death of Our Saviour? Let us but compare our Happiness with the Condition of the *Patriarchs*, and we shall easily perceive how high a pitch our Joy ought to be raised to. St. *Peter* tells us, that *the Prophets have enquired and searched diligently what, or what manner of time the Spirit of CHRIST, which was in them did signifie when it testifi'd beforehand the Sufferings of CHRIST and the Glory that should follow*, 1 *Pet* 1. 10, 11. The Promises of GOD did fill their Hearts with gladness, even before they came

came to paſs, yea, tho' *it was revealed to them, that it was not to themſelves, but to us that they miniſtred thoſe things, which have been declar'd to us by the Preachers of the Goſpel*, 1 Pet. 1. 12. They rejoyced to ſee the Faithfulneſs of GOD in the future accompliſhment of his Promiſes. And to this purpoſe St. *Paul* informs us, that the *Patriarchs* and *Holy Men* of old *dy'd in the Faith, not having receiv'd the Promiſes, but having ſeen them afar off, and were perſwaded of them and embraced them.* Heb. 11. 13. Yet all this at a diſtance. Thus *Balaam*, *Numb.* 24. 17. *I ſee Him, but not now; I behold Him, but not nigh.* But 'tis our happineſs that we are come to that Bleſſed State, which Our Saviour appropriates to his Diſciples. *We ſee thoſe things which ſo many Kings and Righteous Perſons deſired to ſee, and did not ſee them: John* the *Baptiſt* who Baptized Him, bore Witneſs of Him, and foretold his Death; yet never ſaw it. This was an Advantage reſerved for us. His Death is now in moſt lively Colours preſented to our View. It is Matter of Fact, certain and indubitably atteſted. He is come down from Heaven; He has taken our Fleſh upon Him; diſcharged the Functions of his Miniſtery here upon Earth,

Sanctify'd Himself for our sakes; suffer'd Death, and ordained a Memorial of it, as of a thing past and done. They of old had no distinct knowledge of the Death of the *MESSIAS*, nor of the kind and manner of it. All which is clearly manifested to us, at this Day. And though the *Jew* meets with Matter of Scandal, and the *Gentile* an occasion of Reproach, yet the *Christian* finds subject of the most exalted Joy and Comfort, in the Celebration of these Holy Mysteries.

THE Second Comfort the *Eucharist* administers to the Faithful, is exceeding sweet, and ravishing. We can no sooner in our Meditations, reflect upon the fulfilling of the ancient Types of the *Paschal Lamb*, and the Oracles of old, concerning the Coming of the *MESSIAS*, but we find the support of our Faith, and a solid ground for our Hope to rest on. Who can conceive the least doubt of GOD'S performing those Promises, the Execution of which seems as yet very difficult, and at a great distance, since He has already fulfilled that of sending the *MESSIAS*, who had been so long looked for, during the Course of so many Ages? *He fills us with good hopes for things*

things to come (says an ancient Father) *For He who has given Himself to us here, will much rather do so hereafter, Chrys. H. 6. ad. Pop.* And indeed, who sees not that this Dispensation of his being manifested in our Flesh, and his Death in particular, must fill us with strong and lively Hopes, when we address our Prayers to Him? Christian, 'Tis true, thou must appear before GOD, but GOD *has left all Judgment to the Son*; and He by partaking of Flesh and Blood, is become thy Brother. He shed his Blood, and laid down his Life to redeem thee; He dy'd to deliver thee from that Misery and Curse to which thou hadst doom'd thy self to all Eternity. Wouldst thou be as fully convinc'd of his tender Love and Compassion, as thou art of his Power? Consider He feeds thee with his own Blood, and is set forth in the Holy Supper, as the *Lamb of God.* Is it possible that this Consideration should not remind us of that Excess of Love, which prompted Him to die for us? We see here not a Sheep, but the Shepheard, giving his Life for the Salvation of his Sheep. Where will you meet with a Shepheard that feeds his Sheep with his own Blood? Yet JESUS CHRIST, the Great Shepheard feeds us with his.

What may not we expect from so punctual a Faithfulness, supported by a Goodness and Compassion that is beyond all Example?

THE third Comfort, which we may reap hence, is this, That being deliver'd from the Curse we lay under, every one of us may now say to his Soul, *Return unto thy Rest, O my Soul, for the Lord has dealt bountifully with thee*; And with St. *Paul* triumphantly cry out, *There is now no condemnation to them who are in* CHRIST JESUS. 'Tis *He has deliver'd us from the fear of Death; by means of which we were all our Life's time subject to Bondage.* Before we are convinc'd of this Truth we are in a State of Misery, Terrour and Despair. But since CHRIST has alter'd our Condition, by removing the Curse that was against us, What Peace, Joy and Comfort ought not to possess our Consciences? If we consider *David*'s Condition before *Nathan* had assur'd him of GOD'S Pardon, we have a lively Emblem of the lamentable Circumstances in which the Sinner is, whose Ears always ring with the Sound of this dreadful Sentence, *Cursed is he, that continues not in all the Words of this Law to do them. Deut.* 27. 26. He sees the Sword of the

the Deſtroying Angel ready to ſtrike him. But now this Sacrament tells him, that God has put away his Iniquities, and removed the Curſe he had ſo juſtly drawn down upon himſelf. This Religious Ceremony which CHRIST has annexed to the Declaration of his Goſpel, is a Publick Monument, that GOD henceforth is not only become placable, but throughly appeaſed and reconciled to Man. He cryes to us, that our Iniquities are pardon'd, but ſays the Sinner, what ſhall I offer to GOD to make atonement for my offences? Shall I offer him, (as *Abraham* did *Iſaac*) my Firſt-born for my Tranſgreſſions? And the *Euchariſt* points him (as the *Angel* did *Abraham*) at the Victim prepar'd by GOD, or rather beſpeaks him in the Words of St. *John* the *Baptiſt*, *Behold the Lamb of GOD that takes away the Sin of the World.* And then the Sinner with Joy and Exultation breaks forth, He is, He is indeed come into the World; He has ſuffer'd Death to ſave Sinners, whereof I am chief.

NOW, if theſe Reflections on the *Euchariſt* afford ſuch Comforts to *Chriſtians* in general, they will more ſenſibly affect us, when we come to conſider theſe Comforts more diſtinctly. The Holy Sacra-

ment by preſerving the Remembrance of *CHRIST'S* Death, obliges us more particularly to meditate upon this wonder of the Wiſdom and Love of *GOD*, whereby He has deliver'd us from our Sins, by charging them upon our Lord; who, like a Sacrifice, was ſlain in the room of Sinners, as the Ram was in the ſtead of *Iſaac*, and as the Lambs, which were killed, to redeem the Firſt-born of the *Iſraelites*, from the Sword of the Deſtroyer. Now as there is nothing more ſtupendous than this Subſtitution, ſo nothing yields Conſolation like it. For here we ſee, 1. The Love of the Father, who withheld the ſtroke of his Vengeance from Mankind, whereas He deſtroy'd the Apoſtate Angels, without remedy. 2. The Charity of the Son, who is become our Surety. *Herein is the Love of GOD, not that we loved Him firſt, but that He loved us. No man has greater love than this, that he lays down his Life not for his Friend, but his Enemy.* And yet thus far did our Saviour's Love carry Him. He preſented Himſelf a Sacrifice to *GOD* the Father. He received the ſtroke that was to wound us; neither the horror of thoſe Crimes we had committed, nor the dreadful Puniſhments that were due to us for them, being able

to

to deter Him from taking upon him our Nature and Sufferings. *GOD* gave him to us, that He might be the High Prieſt of his Church. But He was not inveſted in this Dignity, nor is repreſented as making Interceſſion in Heaven for us, neither ſet forth as Bleſſing of us, but becauſe He has expiated our Sins, by offering up Himſelf a Sacrifice to free us from Death. *Moſes*'s Wife ſeeing her Husband threat'ned with Death by the Angel for her Son's not being circumcis'd, thought it expedient to hazard the Child's Life by an haſty and venturous Circumciſion, that ſhe might ſecure her Husband from the danger that hung over him. *GOD* in this Caſe, does ſomething far more great and wonderful for us. He gives the Life of his own Son to redeem his Enemies; and behold, the Son readily conſents, and yields himſelf, as *Iſaac* did. *Lo, I come* (ſays He) *in the Volume of thy Book, it is written of me, I delight to do thy Will, O my God.* O Ineffable and amazing Love to Mankind, who deſerved nothing, but an Eternal Curſe!

AS it was in the Blood of Lambs, that *GOD* made a Covenant with the People of *Iſrael*, ſo the *Euchariſt* repreſenting to us in the fifth Place, that the Blood

of CHRIST is the Ground and Foundation of the New Covenant, which GOD has made with *Christians*, we cannot look upon the Sacrament as the Pledge and Seal of this Covenant, without being filled with an Excess of Joy and Consolation. For indeed, what greater Glory can be imagined, than for Man to be admitted to a Treaty with *GOD*? And what an inconceivable Advantage is this, that *GOD* should vouchsafe to enter into Covenant with us? There are none but are sensible of the Happiness of the *Israelites*, in this regard. To be convinc'd of which, we need only hear them, even at this day, speaking with the greatest Comfort, of the Honour GOD therein has done them, notwithstanding their total dispersion, and groaning under the Burthen of that Curse, which pursues and overtakes them every where. Now, that ancient Covenant GOD has abolished, as being imperfect; but this which we commemorate, is to endure for ever. The Design of the former was only to give the *Jews* a lively Sense of Sin, or at the best to administer a Typical Expiation; whereas the latter, *viz.* the New (according to the Prophet *Jeremy*) makes a true Atonement for Sin, and

and affords a Remiſſion rightly and properly ſo call'd. *That* had no promiſes, but what concern'd a Happineſs here on Earth; whereas *This* does promiſe a Reſurrection and Eternal Glory.

THE greateſt Honour the Old Covenant did confer upon the *Jews*, was this, That the *MESSIAS* ſhould be born of their Blood; but the Advantage of the New, is, That the *MESSIAS* partaking of Fleſh and Blood with the reſt of Mankind, has given his own Blood to raiſe them to the Glory of Adoption, who ſhall believe in Him. *O how happy is the People, whoſe God is the Lord!* And what does this Expreſſion, to be the God of any one, import, but this, *viz.* To be his Great and Soveraign Benefactor? Of old He was the GOD of *Abraham*, but not of *Loth*, and his Poſterity; Of *Iſaac*, but not of *Iſmael* and his Off-ſpring; Of *Jacob*, but not of *Eſau* and the *Edomites*. Now, He is the GOD of all the Earth. But he has not made this Covenant with all the Nations of the World, ſave only by virtue and on the Sole Account of the Blood of *CHRIST*. And can we with any attention, reflect on this Truth, repreſented to us in the *Holy Euchariſt*, without feeling a Joy unſpeakable and full of Glory?

Glory? GOD had promiſed to enter into ſuch a Covenant, as this; and *Jeremy* deſcribes it in the 31. *Chap.* of his Prophecies; Yet the Old laſted till *John* the *Baptiſt*, and ſo long the Ceremonies of it were in uſe. But then comes *CHRIST*, and inſtead of continuing the Celebration of the Old Covenant, which was made in the Blood of the *Paſchal Lamb*, He abrogates it, and in its room ſubſtitutes the New Covenant, made in his own Blood. *Do this* (ſays He) *in remembrance of me.* Not *That* which was done before, but *This*: *For this Cup is the New Teſtament in my Blood, which is ſhed for the Remiſſion of your Sins.*

TO conclude, 'tis to be conſidered (and this is the laſt Vein of Comfort hid in the *Euchariſt*) that this Holy Sacrament inviting us to take a View of *CHRIST'S* ſecond Coming, as well as of his Diſpenſation in the Fleſh, 'tis impoſſible but it muſt fill our Souls with ſurpaſſing Joy and Comfort. The full Salvation of Believers does, as yet, only conſiſt in Hope. GOD indeed pardons their Sins; but they are ſtill ſubject to all the Miſeries Sin has brought into the World. They hope for Eternal Life; and yet dye like other Men. Their Bodies

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are laid in the Grave, and become the food of Worms. So that their Expectation ſeems to be quite fruſtrated. And as the *Jews* and *Gentiles* find Matter of Scandal and Deriſion in the Death of the *Son* of GOD, ſo according to all outward appearance, they have the ſame reaſon to inſult over the Faith and Hope of his Followers, when they compare theſe with their preſent Condition, which to the Eye, differs not from that of other Men. But all theſe dark Clouds ſhall at laſt be ſcatter'd; theſe Shadows vaniſh, and *the Glory of our Lord and his Faithful be revealed. He ſhall appear from Heaven in the Glory of his Father, and every Eye ſhall ſee Him, even they who have pierced Him.* And as He will thus diſplay his Majeſty in the Sight of all the World, ſo will He at the ſame time unvail the Life and Glory of his Children, who at preſent are ready to ſink under the burthen of Sin, the Violence of *CHRIST*'s Adverſaries, the deceits of the World, and the Devil, and the Power of Death, which is the laſt Enemy of CHRIST and his Church. *He that eats my Fleſh and drinks my Blood has Eternal Life, and I will raiſe him up at the laſt day. Whoſoever eats of this Bread ſhall live for ever.* Theſe are our Saviour's

our's Promiſes, wherein as He terms the Embracing of Him by Faith, an Eating of his Fleſh, in oppoſition to the Type of *Manna*; So this Eating may be as truly aſcribed to them, who by Faith conſider Him, as the Sacrifice that has taken away the Puniſhment due to Sin. O what comforts do ariſe to the Faithful from the Expectation of this his Return! What exulting Joys will they be filled with at his Coming! What Delights flow in upon them as they meditate hereon! What raviſhing Pleaſures does it afford us amidſt the greateſt Evils of this Life! What quiet in the ſharpeſt Trials! And what Confidence even at the time when Death ſtares us in the Face!

CHAP. VI.

Of the Duties preſcribed to us in the Holy Euchariſt.

I SUPPOSE I have very clearly made out, that it is impoſſible attentively to conſider the Truths, which the Lord's

Lord's Supper diſcovers to us, without reaping the unſpeakable Comforts which ſo naturally ſpring from it. And it may (with as much Eaſe) be demonſtrated, that theſe Truths indiſpenſably engage us to the moſt Eſſential Duties of our Religion; and that GOD having comprehended what is moſt capable to adminiſter the ſweeteſt Conſolations to our Souls, in this Myſtery, it cannot but at the ſame time be very influential towards Sanctification and a Godly Life. To the making out of which I deſign the Concluſion of this Treatiſe, where I intend to repreſent theſe Duties, as the neceſſary and natural Conſequents of what I have before laid down. It behooves every Communicant ſeriouſly to conſider of theſe Engagements; And the rather, becauſe this is a ſure way for them to know whether they have worthily receiv'd the Sacrament, or to amend the faults by them committed in any preceding Communion, for want of diſcharging theſe Religious performances as they ought.

FIRST then, Is it poſſible that a *Chriſtian*, who knows that JESUS CHRIST deſigned the Celebration of the *Euchariſt* for a publick Monument of his Death, as of a moſt Signal Event, worthy

worthy of all Commemoration, ſhould expreſs any neglect of, or indifference for this Sacred Feaſt? The Primitive Church called the Faithful to it every Lord's Day, looking upon the partaking of this Holy Sacrament, as a Publick Profeſſion of our Faith, and the very Badge of Chriſtianity. And ſhall our remiſſneſs and coldneſs in Religion be a lawful Excuſe for our abſenting our ſelves from the Lord's Table, when He himſelf invites us to it, and affords us opportunities for it? Some perhaps will fancy that they have a juſt pretence to abſtain from Receiving, becauſe of differences or Law-ſuits they are engaged in. But if CHRIST debars them his Table, who are ſo unkindly diſpoſed towards their Neighbours, does not He teach us withal, and point us at the Remedy that is to be found for the Cure of ſuch Uncharitableneſs? He tells us, in this Caſe, that he who is about to offer, *muſt leave his Gift before the Altar, and go and firſt be reconciled to his Brother, and then come and offer his Gift*, *Mat.* 5. 24. And why this? But to teach us, that we muſt either wholly renounce our Religion, or elſe put our ſelves upon faithful Endeavours to obey the Laws of it; That

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a Profeſſion of Chriſtianity. is both Erroneous and impious, which is not accompanied with a Practice of the Duties it preſcribes; and that it is impoſſible for a Man, with any fruit or benefit, to perform the publick Requirings of it, while its moſt important Precepts and Rules are neglected.

SECONDLY, let it be obſerv'd, That ſince Chriſtians look upon the Celebration of the *Euchariſt*, as a convincing Proof of the Truth of their Religion (it being a publick Memorial of Our Saviour's Death, which was a moſt ſignal fulfilling of GOD's Promiſes, and an Evident Character, whereby CHRIST was to be known for the true *Meſſias*) they cannot but find a Natural Obligation incumbent on them to become *Chriſtians* indeed. The Sacrament of Baptiſm is conferr'd upon us at a time when we know not the Nature of the Engagements we enter into, nor the Juſtice and Extent of the Promiſes made in our behalves therein. But he who receives the Lord's Supper, ratifies before GOD and *Man*, the Promiſes made in his Name at his Baptiſm. And this he does in his own perſon, as ſuppoſing he has now ſufficiently examined the Truth of the Religion

on he profeſſes. He is ſatisfy'd that his Parents have done him the greateſt kindneſs imaginable, by engaging him in GOD's Service from his moſt tender Infancy; and that they did well to conſecrate him to it for ever, ſince it is in this Profeſſion his whole Happineſs conſiſts; and he now ſolemnly renews the Oath of his inviolable Obedience and Faithfulneſs to GOD, which before he had done by his Sureties. Can we thus reflect upon the Participation of the *Euchariſt*, and not conceive a moſt ſenſible ſorrow for having acted contrary to the *Laws* of CHRIST and Our own *Hopes*? Can we entertain this Notion of it, and not reſolve for the time to come, more diligently to purſue Our Heavenly Calling, and more exactly anſwer the Holy Deſign of the Religion we profeſs? Certainly it is againſt Common Senſe to pretend to be a *Chriſtian*, and yet to live like a *Jew*, or *Heathen*. It is ridiculous, outwardly to acknowledge Laws more Holy and Divine, than thoſe the World is governed by, and at the ſame time to follow the Cuſtoms and Manners of Worldly Men. All the Vices of the Age ought to find their Death in this Reflection, as they do their Condemnation in the ſacred Laws and

and Religion of Our Lord and Saviour.

WE come now to a third Reflection upon the Holy Communion, which is no leſs plain and natural than the foregoing, *viz.* That in this Sacrament we conſider the Death of CHRIST, as the Source of that Bleſſing GOD had promiſed, and the Principle of all thoſe He will hereafter impart to us. This Notion ſets before our Eyes the Curſe we ſhould inevitably have fallen under, had not GOD reverſed it. Can any one ſeriouſly think of this Truth, without praiſing God with all the Power of his Soul, and returning the Fruits of a juſt acknowledgement to Him for the ſame? O how dreadful a thing it is, to be accurſed of GOD! *Go ye Curſed into Eternal Fire, prepared for the Devil and his Angels.* And on the contrary, how tranſporting and full of Comfort it is, to be bleſſed by Him. JESUS CHRIST, the Bleſſed of GOD, has bleſſed us with all manner of Bleſſings. He became a Curſe for us, that we might be made a Bleſſing of God in Him. *Come* (ſayes He) *Ye Bleſſed of my Father.* And by what other means can we be raiſed to this Bliſs, but by the Study and Practice of Holineſs? It was the Unhappineſs of the *Jews* to fancy, that all ſhould partake

of GOD'S Promiſes to *Abraham*, who were deſcended from him after the Fleſh. But the Goſpel acquaints us with theſe three Things. 1. That Faith in CHRIST is the means GOD has appointed to make the *Heathens* partakers of this Advantage. 2. That the Profeſſion of believing in CHRIST is vain, and deceitful, where it is unaccompanied with an Holy Life. *Faith without Works is Dead.* It is but a pretended and falſe Profeſſion. 3. And Laſtly, That JESUS CHRIST will never own any for the Bleſſed of his Father, but ſuch as by their Works of Charity and Perſeverance in Godlineſs, ſhall have made good the Sincerity of their adherence to his Religion.

TO this we are further engaged by a fourth Reflection, which we make upon the Father's giving his own Son for a Sacrifice to expiate our Crimes. Here we ſee on one hand, the Extream *Averſion* GOD has for *Sin*, while on the other, we diſcover the infinite *Love* He expreſſes to *Sinners*. We have ſet before us the lively Image of that Abyſs of Miſery into which we had been plung'd, had not GOD prepar'd this his *Lamb*, who gave his own Blood and Life to redeem us. Now our Hearts muſt be utterly obdurate and inſenſible,

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not to make a most serious reflection upon this Hatred, GOD bears to Sin. We behold it punished in a most dreadful and affrighting Manner, when GOD destroy'd the Old World by the Deluge, and rain'd down Fire from Heaven on *Sodom*, and the Cities that snar'd in her unnatural Lusts. These Punishments were Marks of his Justice, taking Vengeance of Sinners. But how infinitely more terrible is GOD'S Detestation of Sin, pourtrai'd in the Death of his Dear and Only Begotten Son, whom we see *smitten for our Iniquities*, and in all outward apparance *forsaken of his Father*. St. *Peter* had not yet seen Him extended on the Cross, nor heard Him uttering these doleful Words, *My God, my God, Why hast thou forsaken me?* Yet could not he, when he saw Him only exposed to his first Reproaches, forbear shedding Tears of a true Repentance. And what may then be expected from a Sinner, who in the Sacrament of the *Eucharist*, has all the *Ideas* of his Agony, Sufferings and Death, most lively delineated to Him? What an irreconcilable Aversion ought not he to conceive for his Sins? What Resolutions ought not he to take of leaving and forsaking them for ever?

AND to this we find our ſelves ſtill more indiſpenſably oblig'd, by the Nature of this Sacrament. For, in the fifth Place, it is (as I have ſaid before) the Memorial of CHRIST'S Blood, by virtue whereof GOD has made a New Covenant with Sinners; In which He has aſſured us, that He will forgive us our Sins, and beſtow the Glory of his Kingdom upon us. But the Condition without which we cannot be made Partakers either of the Remiſſion of Sins, or of the Glory of Heaven, is, the Repenting of our Iniquities, and applying our ſelves to the Study of Sanctification, to our Life's End. The Benefit of this New Covenant is, That God remembers our Tranſgreſſions no more; but the Condition He requires of us, is, That whereas the *Jews* laid up his Laws in the Ark, without having them in their Hearts, we muſt always have them written in ours, in order to a continual Religious Obſervance of them. Now, as it is his Will, that we ſhould daily beg of Him the Pardon of Our Sins (which plainly ſhews He is ready to grant it us;) ſo the Only Command He lays upon us, is, That for the time to come we ſin no more, leſt a worſe thing befall us. And indeed is it not exceedingly

ingly unaccountable, that Men, who would pass for Children of GOD, should live the life of Devils? That they, who look upon themselves as Confederates with CHRIST, should continually violate the Conditions of this Covenant? GOD reminded the *Jews* of their Obligation to Holiness, upon the account of his being their GOD. *Moses* implies thus much in the 24. Chap. of *Exodus*, where the People having accepted of the Laws which he had propounded to them from *GOD*, after he had wrote them in a Book, and read the same in the Audience of the Congregation, they answer'd, *All that the Lord has said will we do, and be obedient.* Whereupon *Moses* sprinkled the Blood on the People, and said, *Behold the Blood of the Covenant, which the Lord has made with you concerning all these Words.* And shall Christians believe, that *GOD* will own them for his People, while they remain in their Bondage to Sin? The Meaning of the Covenant we have made with GOD, has been clearly expressed by a Pagan, *viz. Pliny*, who in his Epistle to the Emperour *Trajan* (*Lib.* 10. *Ep.* 97.) thus explains the Notion Christians had of this Glorious Covenant, they were enter'd into with GOD. *They*

bind themſelves (ſays he) *by a Sacrament or Oath, not to commit any ſuch Crimes, as are falſly reported of them, but to abſtain from Robbery, Theft and Adultery, to be as good as their Word, and Faithful to their Truſt, &c.* He plainly ſhews, that Believers looking upon themſelves as Confederates and Parties in the ſame Covenant with GOD, baniſhed all manner of Diviſions from the midſt of them; And further intimates, that as they did all eat of the ſame Bread, ſo they were of one Heart and Mind, and united to GOD by their reſemblance of Him, and imitation of his Holineſs. Now ſince that time the Goſpel is not alter'd; for its Maxims are unchangable. Neither is it only with reſpect to the Prophecies or Promiſes therein contained, that it abides to Eternity, without any poſſibility, that ſo much as one tittle of it ſhould ever fall to the Ground; but the ſame muſt be underſtood of it, as it is the Rule of our Life and Manners, preſcribed to us by our Lord and Maſter.

LAST of all, Since JESUS CHRIST has in this Sacrament, united the Memorial of his Coming in Glory to the Remembrance of his Humiliation even unto Death, will not this Conſideration moſt naturally

naturally inſpire us with powerful Encouragements to Piety, and an indefatigable Perſeverance in that Fidelity we owe to Him? In commemorating our Saviour's Paſſion, we are oblig'd to deny our ſelves, and to be ready to lay down our Lives, whenſoever it ſhall pleaſe God to require it, in order to the advancement of his Glory. JESUS CHRIST tells us, that he is unworthy of Him, who is not willing to leave all to follow Him. He has given his own Life for us, and calls us to a like Abnegation of our ſelves. They who ſeek their own Pleaſures, deſire to be Rich: But CHRIST choſe a Voluntary Poverty. They are Ambitious of Honours, whereas He refuſed to be made a King. They fear Death; but He freely ſubmitted Himſelf to it. They abhor the Croſs, that ignominious and painful way of Dying; whereas He declined not to be Crucified. We can commit no Sin, but ſo far as we deſire the things which He deſpiſed, or endeavour to avoid thoſe He ſo willingly underwent. Certainly the ſight of this Example ought powerfully to oblige us to an imitation of it. It was a Saying of St. *Cyprian*'s (*Epiſt.* 30.) *That Men are not fitted for Martyrdom, when they are not furniſhed for the, Fight out of*

the Church's Magazine, and that the Soul is apt to faint, when it is not ſtrengthned by a frequent Communion. This Father was in the right, and his Reaſon for it, is the more Solid, becauſe the *Euchariſt*, immediately after it has exhibited to us the Repreſentation of our Lord's Death (which arms us with conſtancy,) ſhews us the Reward of Believers, by ſetting before our Eyes his Coming again from Heaven to glorify them. 'Tis this Return of our Lord, that will prove the great Comfort of the Righteous, and at the ſame time, a dread and trouble to the Wicked. JESUS CHRIST, by thus reminding us of his Glory, while we are meditating upon his Sufferings, does much the ſame thing He did upon the Croſs; where he accepted of the Repentance of the Converted Thief, approved of the Acts of his Faith, the Marks of his Love and Tokens of his Zeal for the Innocence and Glory of this JESUS, whom he now look'd upon, as his Saviour. CHRIST kindly received and rewarded the evident Expreſſions of his Hopes. But on the other hand, puniſhed the Unbelief and Impenitence of his Companion; He aſſured the former, that he would admit Him into his Kingdom, becauſe He ſaw in his Heart the Character of a ſincere Believer,

Believer, and all the generous Inclinations of a Martyr; but left the latter to the juſt deſerts of his Iniquities. A true Penitent meets with the greateſt Comforts imaginable in the *Euchariſt*, where the Impenitent (who *treads under foot the Blood of the Covenant, and diſcerns not the Lord's Body*) *receives his own Damnation.* 'Tis abſolutely impoſſible this Sacrament ſhould not have ſuch different Effects upon theſe two ſorts of Communicants. For from it proceeds a Voice, that proclaims Pardon to penitent Sinners; and in it we plainly ſee the Solid Foundation of that Mercy, which GOD will in his due time, fully diſplay; But withal we ought to take notice it cries aloud, that we muſt enter upon the Way of Holineſs, and perſevere therein to the End, even to Death, as JESUS CHRIST did, if we deſire to *appear with full aſſurance before his Throne, who is to judge all Men at the laſt Day*, and *render to every one according to his Works.*

THE END.

EPICTETUS CHRISTIANUS; OR, Maxims OF TRUE CHRISTIANITY.

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Advertiſement

TO THE

READER.

THERE is nothing in theſe MAXIMS, but what is univerſally acknowledg'd and receiv'd by the CHRISTIAN World; And though they are all ſo very plain and evident, as not to be lyable to the leaſt Diſpute; yet it was ſuppos'd, that a Collection *of them, would not be altogether unprofitable. 'Tis true, no Body will argue againſt them, when propos'd; Yet it muſt be granted, there are very few that mind, and fewer that practiſe them.*

THERE be many, who fancy they are good CHRISTIANS, becauſe they apply themſelves to the Outward Duties *of* Religion; *Others think they go much further, becauſe they ſtudy*

ſtudy thoſe Diſputable Points, *which divide* CHRISTIANS *among themſelves. This* Cuſtomary Devotion, *or* Controverſial Divinity *is not chiefly That, which GOD requires of us. There is ſomething more ſublime and ſatisfactory in the Sincere Profeſſion of Religion.*

IN theſe Maxims *an Eſſay is made to give an* Idea *of* Chriſtian Duties *to ſuch, as never have made it their buſineſs to inform themſelves about them. If there be any, who object that they contain nothing but ſome very common Reflections, which are frequently heard from the* Pulpit, *they ought to conſider, that they are the leſs excuſable for their ignorance of, or not practiſing* (Maxims) *which would not be ſo often inculcated, were they not the moſt Eſſential Part of* Goſpel-Precepts.

THE only aim in the Method obſerv'd, and Brevity affected here, is to make the Reader *more eaſily ſenſible of the neceſſity of theſe* Reflections, *and the Importance of the Truths contained in them.* GOD *grant, that as the* Deſign *in Writing of them, was to be ſubſervient to the* Salvation *of Sinners; ſo they may ſtir up in ſome a* Deſire *of employing themſelves, with more care and fervency, about the* Duties *they point at.*

Epictetus

EPICTETUS CHRISTIANUS;

OR,

Maxims

OF TRUE

CHRISTIANITY.

MAXIM I.

That it behooves us to have Maxims of Piety.

THE moſt important Duty of Man, is *Piety*. It is no very great matter whether we are ſucceſsful, or not, in all other Employments of this Life, provided we diſcharge well

well the *Duties* of CHRISTIANITY; and approve our ſelves juſt and honeſt. In ſuch Caſe we cannot miſs of being happy.

HOW great an Error is it to frame *Maxims* to our ſelves, whereby to attain Skill in *Arts* and *Sciences*, while at the ſame time we neglect to uſe the like Method in the concerns of *Godlineſs?* No wonder therefore that ſo little Progreſs is made in it. Is it poſſible for him to advance in his way, who keeps no certain path?

WE muſt cure our ſelves of that raſhneſs and inadvertency, which commonly attend our actions. Certainly the Thing upon which our Eternal Happineſs, or Everlaſting Miſery depends, is well worth our moſt ſerious Conſideration. We muſt furniſh our Hearts with *Maxims* of *Piety*, and purſue them with the utmoſt earneſtneſs.

MAXIM

MAXIM II.

That it imports us in, the firſt place, to examine what our Chief and Laſt End is.

THE firſt Act of Wiſdom is, to examine how we came into the World; whether by an Effect of Chance, or that we owe our Being to the Almighty Hand of GOD, who created us.

THE Second; Whether we ought to govern our ſelves by Rules; or, without any the leaſt reflection or reſtraint, may give way to all the thoughts of our Hearts, the words of our Mouths, and the works of our Hands.

AND laſtly, the Chief Act of Wiſdom is, to conſider what we ought to be, and how to behave our ſelves with reſpect to our Laſt End. GOD having of his Goodneſs, created us, we muſt be entirely ſubject to Him. Let us therefore look upon our ſelves as made for Him, and conſequently ſo direct the whole Courſe of our Life, that it may contribute to his Glory.

MAXIM. III.

That in all our actions, we ought to have a due regard to our Laſt End.

IT is moſt ſtrange and deplorable, to ſee the greateſt part of Mankind depart this Life, without a juſt conſideration and knowledge of the End, for which they were brought into it. This ariſes either from their never entertaining any thoughts of the Matter, or neglecting to acquaint themſelves with it throughly.

AND yet a more ſad thing it is, when after this Examination and Knowledge had of our Laſt End, we do not act conformable to our Informations and Reflections thereupon. This cannot but render our Diſorders the more inexcuſable, and make our Sins to cry the louder for Vengeance.

WE muſt have a continual regard to our Laſt End, that ſo it may regulate all the actions of our Life, and make us truly wiſe. But how can we think of it, as we ought, without telling our ſelves, that our not minding this, muſt needs be our ruin?

MAXIM

MAXIM IV.

That we ought to consider we are God's Creatures.

SOME few years since, I had no Existence, and now I find I have a Being, Life, Motion, a Rational Soul, Inlightned Mind, and a Body more perfect, than that of any other Animal.

ALL Creatures administer continual Supplies to my VVants; the Heavens afford me their Lights and Influence; the Earth yields me her Fruits, Waters and Remedies; the Creatures she abounds with, serve for my Food, Necessity and Delight.

SHALL I be excusable then, if I forget HIM, who made me? No, I must love Him with all my Soul, obey Him with all Faithfulness, and in consideration of these his Benefits heap'd upon me, bless and magnify his Great Name. These are Duties we shall find to be absolutely indispensable, if we do but seriously consider we are his Creatures.

MAXIM V.

That we ought to be moſt ſenſible of God's Favour in our Preſervation.

WE muſt leave it to *Atheiſts* to attribute their Subſiſtence, as they do their Being, to Chance; As for our part, we ought to look upon our *Preſervation*, as a continual Creation; ſince GOD, by his Power, Goodneſs and Wiſdom, communicates Life to us every moment.

THERE is not one inſtant of our Life, but GOD delivers us from infinite Evils, which, but for his Preventing Han,dwould moſt certainl ydeſtroy us;who to this is pleas'd to ſuperadd ſuch plenty of Bleſſings, as to make our Life moſt ſweet and comfortable.

HOW thankful therefore ought we to be? How great acknowledgments ought we to return to GOD, for theſe ſignal Favours to us? Shall not we therefore, as often as we reſpire, meditate on Him, who ſo conſtantly thinks of us?

MAXIM VI.

That we should continually reflect upon the Great Work of our Redemption.

HE who made, and does still preserve me, is the same, who has redeemed me. It is neither Man, nor Angel, but the Only Son of GOD, JESUS CHRIST Himself, who was willing to become my Surety, and appease the Wrath of his Almighty Father, in dying for me.

WHAT Outrages, what Torments, did not he suffer! He was crucified like a Slave, and underwent a Punishment, that GOD Himself had call'd a Curse. Not only the World and Hell insulted over Him, but He complain'd of his being forsaken even of his Father.

O WHAT a strange and horrible thing is Sin, that JESUS CHRIST must shed his Blood to deliver me from it! What Profaneness! What Sacriledge is it, to trample under Foot that Precious Blood, with which we are redeem'd! How hellishly wicked must we be, not to love a SAVIOUR, who so dearly lov'd us!

MAXIM VII.

That we muſt follow the Divine Call.

'TIS GOD draws us, that we may come to Him; without which we could not have the leaſt thought or deſire thitherward. We muſt obey his Voice, while He is pleas'd to direct it to us; For elſe, Life and Redemption procur'd by Him, will be unprofitable to us.

HOW many Heathens have been without the Advantages we injoy! How many Infidels and Idolaters have been depriv'd of this Grace of Vocation, without which a Man can never be converted! Shall we make them riſe up in Judgment againſt us?

O THE wonderful Patience and Forbearance of GOD! who after a thouſand Contempts of his Grace, receives us to Repentance; After many obſtinate reſiſtings of the Heavenly Inſpirations of his Spirit; is yet pleas'd to continue his Gracious Call to us! Follow we then his Voice, which invites us to the Supremeſt Good.

MAXIM VIII.

That we must Study God's Conduct towards us.

WE lose the Benefit of the Mercies and Chastisements, GOD dispenses to us, while we are unacquainted with the Conduct He observes towards his Children. Through our ignorance of this, we afflict our selves with that which is Matter of Comfort, and make merry in the midst of Temptations.

HAD *Joseph* understood GOD'S Leading, he would have wept, when he found himself his Master's Favourite, and rejoyced, when the accusation of his lustful Mistress cast him into that Prison, which advanc'd him to little less, than *Pharaoh*'s Throne.

THE Devil prompts us to judge of GOD'S Conduct according to outward appearance. This is one of his most dangerous Delusions. It is therefore our Duty to meditate upon those *Maxims*, GOD has revealed to us, and upon the Examples of his Providence towards the Saints, who have been before us.

MAXIM IX.

That we ought daily to examine our Conſcience.

NOT to reflect upon our Behaviour, is to live without *Reaſon*; and not to remind our ſelves, every day, of the State of our Hearts, is to live without *Grace*. We ought to take daily notice what good we have omitted, and what evil we have done.

WE cannot be ſaved without the ſorrows of Repentance, without a through reſolution to amend what's amiſs, and an anxious ſeeking after thoſe Remedies that can heal us. VVhich is not attainable but by a conſtant Review of our Thoughts, Words and Actions.

WE daily behold our ſelves in our Glaſs, and yet are careleſs of conſulting the Law of GOD. 'Tis to undervalue the Study of Perfection, thus to neglect our own Hearts, and bring our ſelves to that paſs; as not to pray any more out of a ſenſe of our needs, but out of meer Cuſtom.

MAXIM

MAXIM X.

That we ought to avoid too much Business.

A SOUL taken up with the Cares of Salvation, does not cumber her self with the things of this present Life. The retirement (which she consecrates to to God, by devoting it to Pious Reflections) is much dearer to her, than all the Employments in the World.

LET us remember the Parable of Our Lord, which assures us, that the Word falling into the Heart of a Man, distracted with worldly Cares, is like Seed that falls among Thorns, which growing up, choak it at last.

MY GOD! How much more advantageous is it, by means of a calm and composed temper of Mind, to resemble that good Ground, which brings forth Thirty, Sixty, yea, even an Hundred Fold; than to have our Hearts crouded with a thousand vain Solicitudes, how innocent soever they may appear to us!

MAXIM XI.

That we must often recollect our selves, to think of our Salvation.

THE greatest part of our Life is spent in a guilty kind of Slumber. Time flies away, and the Glass of Life hastens towards Death. We come, we go, we talk and act; and this almost continually, without having the least regard to what concerns Salvation.

IF we judge aright, we shall find, that either we do that which is altogether evil, or at least, very remote from the Principal End of Life; or else we Squander our time in idleness, and do nothing at all. Which neglect, though it be least criminal, yet is not quite faultless.

WE can make no better use of our Life, than when by frequent retirement, we renew the Pious Resolutions we have formerly taken. We must examine very narrowly, whether our Life and Actions are answerable to that Model we have set before us.

MAXIM

MAXIM XII.

That we ought carefully to consider the Vanity of this Life.

THERE is nothing more miserable, than Life's inconstancy. Its longest Date is but a Span. It is obnoxious to many thousand accidents, that snatch it away, when we least think on't. It is more brittle, than Glass; and at best but our way to Death.

AND can we thus reflect upon the Vanity of this Life, and not be disgusted? Can we help despising the pleasures of it, and lifting our Hearts above Time, fix them on the Life Eternal?

THE World passes away, and we in it: Its Delusions, that have so often surprized us, scatter and vanish, proportionably to the growth of our Experience. They only have attain'd a fix'd and setled State, who have resign'd themselves to *GOD*, and the Contemplation of Eternity.

MAXIM XIII.

That we ought frequently to think of Death.

WE cannot avoid *Death*; But the time, place, manner, and circumſtances of it, we know not. How great would be our Unhappineſs, ſhould it ſurprize us in Sin and Impenitence, and come to execute the dreadful Decree of our Everlaſting Damnation!

THE very image of Death affrights us, though we ſuppoſe it afar off. What will it do, when it ſhall ſtare us in the Face, and ſet before our Eyes our great and innumerable Sins, in oppoſition to *GOD'S* Favours, and fill our Souls with Remorſe and Terrour?

GOD makes uſe of this Proſpect of the Grave to affright us to him. It awakens our Conſciences, fortifies our Faith, and animates our Hopes. But Good *GOD*! VVhat would become of us, ſhould we deſcend to Death without having once thought of, or conſider'd it, and without being made wiſer by the Inſtructions it affords?

MAXIM

MAXIM XIV.

That we ought to conſider every Day, as if it were our laſt.

JESUS CHRIST has commanded us, to watch conſtantly for his Coming to judge the World. *GOD* has left us uncertain of the Hour of our Death. What would not we wiſh we had done, if this very Day CHRIST ſhould come to Judgment, or Death ſnatch us away, and ſet us before GOD'S Tribunal?

WE loſe opportunities of doing good, and embrace thoſe of doing ill; becauſe we think we are ſure to live long, and repent before Death ſurprizes us. Strange blind Security!

I AM aſſur'd GOD will pardon me, if I truly repent before the Day of my Death; but ſhould be ſtark mad to think of delaying the Duty of Repentance, a Moment, ſince 'tis not impoſſible but that even that very Moment may be my laſt.

MAXIM XV.

That we ought continually to ſet the Judgment of God before our Eyes.

HOW terrible will the *Judgment* of GOD be to the Wicked! CHRIST, whom they have outrageouſly abus'd, is to give Sentence; their own Conſciences to be Witneſs againſt them, and the Devil waits for the word of Command to put it in Execution. No Grace now to be hoped for; no room left for Repentance.

SECRET Thoughts, idle VVords, wavering Actions; All ſhall be brought forth to Judgment. GOD'S Aſſiſtance, Patience and Benefits will be our reproach. Sins committed, good Deeds omitted, Time loſt, and the like, will be puniſhed. Excuſes, Prayers, Tears; All theſe will avail nothing againſt the Juſtice of this Tribunal.

OH! How much ought the dread of this Judgment to come, to poſſeſs our Minds! How can we ſleep in Sin quietly? Our Souls may each moment be cited before the Throne of GOD, there to be judg'd and ſentenc'd to Eternal Pains.

MAXIM

MAXIM XVI.

That the Conſideration of the Torments of Hell ought to affright us to Heaven.

IF the Divine Favours prove too weak, to overcome our Obſtinacy; yet (at leaſt) let the pains of Hell, terrify us into Endeavours to prevent them.

LET our minds viſit this Abyſs of Miſery, where the Sinner ſuffers, in every Senſe, Torments proportioned to his Crimes. He has loſt GOD for ever, and is given up to Eternal Remorſe of Conſcience.

Priſons, Dungeons, Racks have their Terrours. But what are theſe to Hell? Eternal Darkneſs, unquenchable Fire, the preſence of Devils, and the Damned; Lamentations, Howlings, Blaſphemies, Deſpair. Theſe are but a rude Draught of that Region of Anguiſh.

MAXIM XVII.

That the Glory of Heaven ought powerfully to incite our Piety.

HEAVEN is the Lot of the Righteous; where the abſence of all Evil, an unſpeakable fulneſs of Bleſſings, both for Body and Soul, and a perfect fruition of GOD, ſhall make up our Happineſs. JESUS CHRIST, the Bridegroom, will there give Conſummation to our Joys.

NO more Temptations, no more Sins, no more Sufferings, no more Fears; But Light in the Mind, Comforts in the Heart, Peace in the Conſcience, a perfect Union of the Faithful in giving Eternal Thanks to God, in the enjoyment of Felicity that ſhall have no end.

VVhat ought not we to do; what Miſeries ſhould not we be content to ſuffer, to ſecure the hope of this Glory God has promis'd to us? What Terrour ought to ſeize us, when we reflect upon our Sins, which (if not repented of) will deprive us of it for ever?

MAXIM

MAXIM XVIII.

That we are always to stand in a Religious Fear.

CHRIST having told his Disciples, that one of them would betray him, they all trembled at the horror of this Crime, though there was but one, that was to commit it.

Let us always be watchful against the inconstancy of our Nature. Who knows whether the Eye of GOD does not discover that in our Hearts, which is yet unknown to us? The Example of the *Saints*, ought to inspire us with a Religious Fear.

THE Fall of St. *Peter* was expiated by Tears of Repentance. But how can he who considers on his failing, trust to his own Strength? The Looks of his Master infus'd the Motives to his Remorse. But CHRIST does not always afford his Gracious Countenance to those, who desert and deny him.

MAXIM XIX.

That Sin is more to be fear'd than Death.

SIN is Treaſon againſt the King of Heaven: 'Tis copying from the fallen Angels. It is the only Object of *GOD'S* Averſion. He puniſh'd it without remedy, in thoſe Curſed Spirits. And who can caſt up the Accounts of them, Sin ſends to Eternal Deſtruction?

IF Death could be ſeparated from the Curſe of GOD; If it did conſiſt in a total Annihilation; Wicked Men ought to wiſh for it, as a Cure of the Reproaches and Diſquiets of their own Conſciences. But alas! it is quite another thing.

LET us therefore fear Sin more than Death it ſelf; Or rather; Let the Waters of the Deluge, the Flames of *Sodom*, and all other Exemplary Judgments upon harden'd Sinners, diſplay to us the horrors of Sin, and the Everlaſting Puniſhment reſerv'd for it.

MAXIM XX.

That we ought to fear GOD more than Men.

WHAT blindneſs is it to fear Men, more than GOD! We bear with patience, the wrongs done us by our Superiours, leaſt our Complaints ſhould encreaſe our Oppreſſion. But we too often offend the Weak, notwithſtanding CHRIST'S Command to the contrary.

IT's eaſier to reſtrain our Anger againſt our Inferiours (as CHRIST requires) than to endure injuries from Great Men. Why ſhould we then kindle a Fire, which CHRIST would have extinguiſhed, when the only fear of Men, makes us careful to extinguiſh the Fire they kindle in us?

LET us therefore *judge righteouſly*; be aſham'd of our imperfections, and bluſh at our doing leſs for the fear of the LORD (that LORD we are ſo much bound to love) than for the fear of Men, who have no Title like his, either to our fear or love.

MAXIM XXI

That the whole Course of our Life ought to be a continual Study of Mortification.

SO horribly has Sin corrupted our Nature, that unless we take great care continually to restrain our inclinations to Evil, we shall unavoidably fall into all manner of Vices.

UNLESS the Flesh be mortify'd, it will rebel against the Spirit. Unless we resist our Passions, they will prevail against the Light of our Reason, and our Reason, unless enlight'ned, will oppose GOD'S Law and our Duty.

LET us beware of those things that flatter our Senses, and feed our Passions. Let us not suffer our Thoughts to wander, but govern our Hearts and Minds, by bringing them into a due Subjection to Reason and the Will of GOD.

MAXIM XXII

That we ought continually to ſtrive againſt the Unruline ſs of Self-Love.

THE Prevalence of Self-love is the Source of Sin. We all naturally aſpire to Happineſs; this is innocent; But we place Felicity either in Riches, Honours or Pleaſures; which is our miſtake.

GOD does not forbid us to love our ſelves; for Self-love is neceſſary to our Preſervation; But he charges us, not to love our ſelves with a blind and unaccountable Love; that is, to love our Body better than our Soul; this Temporal, more than Eternal Life.

LET'S labour to rectify our Paſſions, by propoſing to them due Objects, things truly Good, Solid Honours, and Riches that take not to themſelves Wings. Let us believe GOD'S Deciſions concerning theſe, rather than the Suggeſtions of Senſuality.

MAXIM XXIII

That we ought to resist our Passions.

THIS Life is a Scene of Combate, where though we are not always fighting with our Enemies, or wild Beasts, yet must ever be contending against our Passions, that endeavour to usurp the Dominion of our Hearts.

IF we suffer any one of these to be the Mistress of our Soul, then Farewell Reason and Tranquillity. Then will both our Soul and Body be expos'd to inevitable Dangers: An Eternal Death to both, must be the portion of such, as shall be subjected to this Tyranny.

BUT while we courageously oppose their assaults, we secure our quiet, and are in the sure way to Glory, whereof we have foretasts even in this Life, at least a certain Hope shall crown the Conflict.

MAXIM XXIV.

That we ought to bridle that Pride, which is apt to reign in us.

THERE is nothing more difficult, than the freeing our ſelves from Pride. Men are naturally in love with their own Worth, and proud of what they poſſeſs. They love to be eſteem'd of others, delight to make a ſhew of their Perfections. In a word, their ambition is to be thought and conſider'd as wiſe, skilful and honeſt Men.

BUT nothing is more neceſſary, than to oppoſe a Paſſion, which is the Mother of Boaſting, Vain-Glory, Obſtinacy, Preſumption and Hypocriſy. What ſafety can theſe hope for, when GOD has declar'd, he reſiſts the Proud, and gives Grace to the humble?

LET us conſider the Cauſe of this Paſſion. The *Devil*, who is King of the Children of Pride, has infuſed it into us. Its Effects here below, fill Human Societies with Troubles and Debate; and its Eternal Effects hereafter, are the uniting us to him, and ſeparating us from our LORD, who is Humility it ſelf.

MAXIM XXV.

That we ought to ſuppreſs all deſires of becoming great.

EVERY Condition has its Comforts and Diſtaſts. The reaſon why we deſire to riſe in the World, is, becauſe we have no mind to know this Truth, *viz.* That no State is happy, but that of the Virtuous, be their Condition what it will.

LET us not think ſo much of riſing and becoming great, as of collecting Comfort from a troubleſome Life, and extracting Pleaſure from Calamity. Let us free our ſelves from diſquiets; the Place we may aim at, is no better than that we are in.

GOD has appointed every one of us his Place and Bounds. Theſe he has determin'd for us by our Birth, Wealth and Capacity: Let us not preſume to quit or go beyond them; ſince we cannot do it, without violating the Decrees of his *Providence*, and expoſing our ſelves to manifold Temptations.

MAXIM XXVI.

That Humility ought to be the Badge of our Profession.

THERE is no true *Christianity* without *Humility*; It was this *CHRIST* taught us, by his *Life* and *Doctrine*. How dare we assume the Name of *Christians*, while we neglect to practise his *Precepts?*

WE ought therefore ingenuously to acknowledge our weakness, and instead of making a shew of our Parts, or other Advantages, and seeking the praise of Men, embrace all occasions, which may abate and mortify our Pride.

TO do this, we need no more, than reflect on what we are. We come from nothing, and are Sinners into the bargain; The Advantages we possess, are the fruit of the Divine Bounty, and we must one day give an account for them.

MAXIM XXVII

That we ought to beware of Covetouſneſs.

HOW properly is *Covetouſneſs* call'd by St. *Paul*, the *Root of all Evil*? Love of Riches makes us deal unjuſtly with our Neighbour; It ſtifles all ſenſe of natural Affection, and changes an Apoſtle of *CHRIST* into a Miniſter of the *Devil*.

A SOUL that is eagerly inclin'd to the love of Riches, expoſes it ſelf to a certain danger for an uncertain gain; it fears not Eternal Deſtruction, ſo it may but ſatisfy its greedineſs. Behold here the Quinteſſence of Blindneſs and Folly.

LET us dread to be poſſeſs'd of ſo vile a Paſſion, which will not ſtick to prompt us to betray our LORD himſelf. *Judas* did not betray Him, for fear of Perſecution, but through love of Mony; and the ſame will make *CHRIST* to deſtroy us, without remedy, for having ſo ſottiſhly ſought for Happineſs, in heaping up a little ſhining Duſt.

MAXIM

MAXIM XXVIII.

That we ought to restrain the motions of Anger.

ANGER disfigures a Man, by dethroning his Reason. It is the rise of Quarrels, Cursings and Blasphemies. It begets Hatred and Revenge, without considering Reason, Justice or the Divine Laws.

HOW dangerous is it to give up our selves to this Passion, and follow the motions of it! What an horrible thing to be transported upon every slight occasion, or charge GOD with our disasters, and murmur against him, or brandish our fury against our Neighbour?

LET us betimes resist the Motions of Anger. Let us learn to look upon our Miseries as Chastisements; and upon Injuries, as Trials GOD lays upon us. If our Heart at any time, rises in spight of us, let us presently recall our selves, and not suffer the Sun (according to the Law of *CHRIST*) to go down upon our Wrath.

MAXIM

MAXIM XXIX.

That we must root Envy out of our Hearts.

WHAT greater Madness, than to be griev'd at our Neighbour's Welfare, as if his Happiness must needs make us Miserable! What Injustice to rejoyce at his Misfortunes, and insult over him, or take delight in his being cast down! This Passion cannot possess a Heart, that is not given up to the Devil.

IF we will not abhor Envy, because it consumes the Envious, and tears him inwardly; or for its delighting in, and feeding it self with Filth and Ordure; Let us at least hate it, as being the Source of that detestable Crime the *Jews* commited in delivering up Our LORD to Death.

O LET us strangle this Monster, and acquiesce in *GOD'S* Way of dispensing his Favours. Let us freely impart the Prosperity he has given us, or beg of Him to supply our want of power, by granting our desires for the good of our Neighbour.

MAXIM

MAXIM XXX.

That we ought to bear Injuries with Patience.

SOCRATES being ſtruck, would not revenge himſelf. This Example of Patience, ſeveral Heathens have imitated; Yea, they have made it their Endeavour to conquer the malice of their Enemies with kindneſs.

ALAS! How many *Chriſtians* may juſtly fear, that the Benignity of a Heathen will aggravate their Condemnation? VVe are *Chriſtians*, and as ſuch ſhould own this for a Maxim, *That he who does the injury, is the Wretch, not he who ſuffers by it.* VVe are the Diſciples of GOD, who forbids us all Self-revenge; and yet we are ready every minute to thunder out our reſentments againſt others.

LET us in a word wiſely conſider, that we are Criminals, who ſue for Pardon; that we are at the foot of the Throne, and under the Eyes of a GOD, who has proclaimed to us, that *Vengeance* is his. Let us not ſet light by his Preſence, his Voice and Dreadful Judgments.

MAXIM

MAXIM XXXI.

That we muſt abhor all Impurity.

WE cannot juſtly pretend to the Glory of Angels, unleſs we imitate their Purity. To follow the pleaſures of the Fleſh, hunt after its Allurements, and cheriſh its filthy Deluſions, is to walk in the Path of Damnation.

CAN we be convinc'd of theſe Truths, without being in love with *Chaſtity*; without avoiding all dangerous occaſions, as inticing Company and guilty Sloth, and without arming our ſelves againſt the Fleſh, by Faſting and Mortification?

LET us make a Covenant with our Eyes, that they never open a Door to any unclean Thoughts; and if at any time they break this Covenant, let our Heart, being animated by the Croſs of JESUS, ſtifle all thoſe Thoughts in their Birth, which might lead us to Sin.

MAXIM XXXII.

That we ought to beware of Detraction.

DETRACTION is the Character of Malignity. We cannot revile another, without hurting our ſelves, and them that take delight to hear us. We make them Complices in our Sin; and by inſpiring them with the ſame Hatred we have for our Neighbour, rob them of their Reſt.

WE juſtly hold it ſinful to ſtain our Hands in our Brother's Blood; and can we think it innocent to dip our Tongue in it by Calumny, by publiſhing his faults, by rendring his Principles doubtful, or decrying his Virtues?

DAVID declares he could not abide Slanderers in his Court. Can we imagine CHRIST will admit them into Heaven, who blaſt their Brothers Reputation, and take delight in this kind of Cruelty?

MAXIM

MAXIM XXXIII.

That we ought never to believe Calumny, to the prejudice of Truth.

PILATE perceiving the malice of the *Jews*, and the Innocence of CHRIST, would fain have cleared Him; but was vanquiſhed by a Motive of Carnal Policy. He no ſooner heard them cry out [*If thou releaſe this Man, thou art not* Cæſar's *Friend*] but his purpoſe of ſaving Him vaniſh'd.

O INJUSTICE! VVas CHRIST ever a Head of Rebels? Did He at any time, provide Arms and Ammunition, or levy Souldiers? Did not He ſubmit himſelf to the *Roman* Laws, pay Tribute and openly aſſert *Caſar's* Right?

TO accuſe CHRIST of Sedition, was to call depth of Poverty, Pride and Ambition; Obedience, Rebellion, and Humility, Vain-Glory. But Pretences are never wanting, and depraved Nature lends a more willing Ear to *Calumny*, than *Truth*.

MAXIM

MAXIM XXXIV.

That we ought to weigh the Consequences both of Vice and Virtue.

VIRTUE is laid aside, when the difficulties of it only are consider'd, and *Vice* embrac'd when the Pleasures it yields are set before us. But a *Christian* ought to make very different Reflections.

VIRTUE bears an Impression of GOD, and *Vice* is the Fruit of the *Devil's* Suggestions. The former fills the Soul with Tranquillity, by begetting in it the Love of GOD and *Men*; And the latter Galls the Conscience with a thousand Checks, and brings the Offender into contempt both with GOD and Men.

BUT above all, a good Man expects with joy, the Glory of Heaven, which he is to possess; whereas the Wicked are continually rack'd with the fears of future Torments, which GOD has appointed to be their portion for ever. Who after these Reflections, can remain doubtful where to choose?

MAXIM XXXV.

That we ought to make a careful Scrutiny into our Defects, in order to our Amendment.

RELIGION invites us to the Study of Perfection; It ſets before us GOD and CHRIST for our *Pattern*; It furniſhes us with infinite Motives to ingage us to it, and gives us to underſtand, that our *Happineſs* conſiſts in this *Perfection*. How is it then that we labour not after it?

WE read, ſpeak, write, diſcourſe it morally, and talk of our Paſſions and their Remedies; And yet continue in the ſame State, ſtill have the ſame Vices and Inclinations; And all is, becauſe we do not apply our ſelves to a through-ſearch of our Hearts.

OUR Faults can never be amended, unleſs they be known; nor known, without enquiry. The Heart, which is ſo induſtrious in ſearch after the Frailties of others, to upbraid them therewith, would be better employ'd, in examining and applying

plying Remedies to its own. This is a chief Ingredient towards the attainment of Perfection.

MAXIM XXXVI.

That we ought not to make Cuſtom, or Example, a Plea for our Faults.

THOUGH *Chriſtianity* does not oblige us to ſhun *Human Society*, yet its chief aim is, to inculcate to us, that the *World* is plung'd in Sin and Licentiouſneſs; and therefore that we ought not to imitate its corrupt Manners.

WORLDLY Men find delight in thoſe actions that offend GOD. They provoke one another, by their Examples, to violate the Divine Laws, without regret or reſtraint. But we muſt reject their impious Maxims, that we may follow the Law of GOD.

WHAT folly then is it to make theſe our Patterns? Do we think that the preſcription of their Examples and Cuſtoms, can over-rule the Divine Right and Authority over us?

MAXIM XXXVII.

That we muſt avoid Relapſes into Sin.

WHAT miſerable Wretches are we, to condemn our Repentance, and return to the Way of Perdition, whence GOD by his Grace has recalled us! What elſe is this, but to precipitate our ſelves into remedileſs Woes, by a preſumptuous contempt of GOD'S Favours, and our own Salvation?

LET us therefore retain in our Hearts a true ſorrow for having offended the DIVINE MAJESTY, be afraid of the Actions that firſt prompted us to ſin, and careful to make uſe of thoſe *Remedies GOD* has provided for us, to forward and perfect our *Cure*.

IS the Health of the *Soul* of leſs concern to us, than that of the *Body*? Or are the Eternal pains, which GOD will inflict upon them, who ſuffer themſelves to be carry'd away with the Violence of their Paſſions, incapable to affright us to Him?

MAXIM XXXVIII.

That we muſt not abuſe the Long-Suffering of God.

STRANGE and ſurprizing is the Corruption of our Nature! GOD'S *Patience*, which ſo meekly invites us to Repentance, ſerves but to harden us in our wicked Ways; The greater his *Clemency* is towards *us*, the more we multiply our Tranſgreſſions againſt Him.

WHILE we cannot be ignorant, that his Patience admits of Bounds, and that the End of his Mercy is the Beginning of an inexorable Severity. We heap up to our ſelves *a Treaſure of Wrath*, in refuſing to comply with the Gracious Invitations of *DIVINE LOVE*.

WHEN therefore we reflect upon his *Forbearance* towards us, while we were diſobedient, let us, by no means, thence infer, that we may ſtill continue to abuſe it; but remember, that *Patience provok'd turns into Fury*.

MAXIM XXXIX.

That we muſt not be aſhamed of Godlineſs.

THE moſt terrible Temptation we are lyable to, is to ſee the Modiſh Men of the Age, call the *Fear* of *GOD Superſtition*, and *Devotion Hypocriſy*. They endeavour to perſwade us, that none but baſe and abject Minds are capable of being beſotted with ſuch *Chymæra*'s.

HAD Worldly Men a Heaven to reward our complying with their Opinions, and a Hell to avenge the Contempt of their Maxims, it were worth our Attention.

BUT alas! What Fools are we? The reſpect we have for them, proves fatal to us. It is madneſs, not to be aſham'd of imitating their Crimes, and to bluſh when we tranſgreſs their Rules, in purſuance of our Duty.

MAXIM XL.

That a faint and languishing Piety *is a miserable State.*

WHAT do we pretend by our remissness, and fainting in the Way of *Godliness?* Is not *GOD* Worthy to be belov'd, and serv'd with our best Zeal? Or what Comforts can we hope to reap from cold Devotion?

TO eat at CHRIST'S Table, be in his Service, and at the same time hide the *Talent* he has intrusted us with, and give up our selves to sloath and negligence; What is this, but a Contempt of his Grace, and a Provocation for his with drawing it?

THOUGH GOD may seem to bear with those, who are without any impression at all of his *Grace*; yet certain it is, that He cannot endure the *Lukewarm.* The unconcern'dness these have for Him, forcibly provokes his Aversion. He that loves truly, looks upon *Indifference* and *Lukewarmness*, as High Treason against *Love.*

MAXIM XLI.

That we must continue in the Exercise of Piety.

JUDAS had been saved, if nothing were requir'd to *Godliness*, but noble and daring Beginnings. We must continue in well-doing. *He that holds out to the End, shall be Sav'd.* Without this *Perseverance*, no Grace, no Glory, no Salvation is to be hop'd for.

LET us not persist in GOD'S Service in the time of Prosperity only, or while we have no occasion to follow our Passions, or so long as our Heart does not find ought in our Duty, that thwarts its Inclinations.

LET us with faithfulness and constancy, apply our selves to the Practise of *Godliness*. It had been much better for the Damned, never to have entred into the VVay of *Righteousness*, than being once entred, to depart from it.

MAXIM XLII.

That we muſt make the Holy Scripture the Subject of our continual Meditation.

IN *Prayer* we ſpeak toGOD; and in the *Scripture* GOD ſpeaks to us. Do we think GOD will hear us when we ſpeak to Him, if we neglect to hear, and carefully meditate upon what he tells us concerning his Authority over us, and our Duty towards Him?

THE *Scripture* contains the moſt important Truths we can know, the wiſeſt Maxims we can follow in our Converſation, the greateſt Promiſes we can conceive; And yet miſerable VVretches that we are, we neglect to apply our ſelves to the reading of it.

VVHAT? If this Priviledge were forbidden us, ſhould not we look upon ſuch Prohibition, as the greateſt of our Misfortunes? And while we enjoy that Liberty of making it the Subject of our Contemplation day and night, ſhall we be ſo unjuſt, as to read it perfunctorily, and be ignorant of its moſt important Precepts?

MAXIM

MAXIM XLIII.

That we ought carefully to apply our ſelves to Prayer.

WE can't *live* well, unleſs we know how to *pray* well; And there is no Happineſs, but in Conjunction with a Good Life. *Holineſs* is that which pleaſes GOD; and fervent *Prayer* obtains us the *Fruits* of his *Love*.

PRAYER is the moſt eaſie part of our Duty; Our Needs teach it us; It is the moſt Auguſt and Honourable, in that it procures us a familiar Converſe with GOD Himſelf. It is alſo the moſt bliſsful; for it opens us the Treaſures of Heaven, and Communicates to us every *Divine Bleſſing*.

SHOULD we be debarr'd the Practice of it, we ſhould hold it for Tyranny, as it would be an impediment to our Felicity and Glory. How then can we undervalue the Duty of Prayer, as an unprofitable thing?

MAXIM XLIV.

That we muſt always have our Holy Baptiſm before our Eyes.

BAPTISM is the Token of our Entrance into Covenant with GOD. In it GOD has offer'd us the Pardon of our Sins, the Guidance of his Grace, and the Hope of his Glory; And we on our part, have promis'd to forſake our Iniquities, ſubmit our ſelves to his Laws, and be faithful to Him unto Death.

DO we think it juſt, *GOD* ſhould remember his Promiſes, when we forget thoſe we have made Him in that Holy Sacrament? Does not this Forgetfulneſs ſavour of Contempt, Unbelief; nay, and Rebellion it ſelf?

LET us therefore always ſet before our Eyes our own Engagements, as well as our Hopes; our Duty, as well as the Grace *GOD* freely offers; our Obligations to live according to the Rules of Chriſtianity, as well as the Glory *GOD* has annex'd to it.

MAXIM

MAXIM XLV.

That we ought to remember the Promiſes we make to GOD *at our Receiving the Lord's Supper.*

WE are from our Infancy, entertain'd in God's Service, wherein we were ingag'd before we knew the Reward. But we do make a ſolemn Choice of it, in our own Perſons, when we preſent our ſelves at the *HOLY TABLE*.

COMMON Senſe alone would not ſuffer us to do a Thing of ſuch importance, without a ſerious conſideration of the Duties it lays upon us. It were better never to participate of this *Holy Sacrament*, than to do it unprepared and unprofitably.

THE Sacred *Euchariſt* repreſents to us the Expiation of our Crimes, and the Horror of them, the ineffable Love of GOD, and the infinite Obligations and Ties we have to CHRIST. To approach his Table, without bewailing and forſaking our Sins, without loving and devoting our ſelves to Him, is to receive our own Damnation.

MAXIM

MAXIM XLVI.

That Charity is to be preferr'd before all things.

THERE is nothing more valuable with GOD, than *Charity*. He became *Man*, that He might the more effectually preſcribe this Duty to us, and ſuffer'd *Death*, to give us the moſt engaging Example of this *Divine Virtue*.

HE began the Choice of his Diſciples with calling two Brothers. And why ſo? But to intimate, that Brotherly Love muſt unite all his Diſciples, and Concord be the Badge of *Chriſtianity*?

WHAT can we with Juſtice prefer before *Love*? Yea, what ought not we to do and ſuffer, what Care ſhould not we take, rather than violate the Laws of *Charity*?

MAXIM XLVII.

That we ought to prevent the Petitions of those, who are in Misery.

THIS *poor* Wretch is our own Flesh and Blood, our Brother; GOD having made, and *JESUS CHRIST* redeemed him. How careful therefore ought we to be, to relieve his *Necessities?* *GOD* Himself is pleas'd to become accountable to us for our Liberality, and CHRIST will make it an everlasting Reward.

OUR Brethren's *Misery* should the more recommend them to us. But if that be too weak to move our Pity, at least let the Blessed Fruits of *Charity*, and the Example of JESUS CHRIST, engage us to the Practice of a Duty so reasonable and full of Bliss.

MUST the Money we so unjustly hoard up, prove our own Accuser? JESUS CHRIST has told us he will take the good we do to those who stand in need of it, as done to Himself; And yet we don't run to prevent their asking. Is this our Love to *Life* and *Salvation?*

MAXIM

MAXIM. XLVIII.

That we muſt be meek in reproving our Neighbour.

GOD aſſures us, that one of the moſt conſiderable Effects of Love is to *reprove* our *Neighbour*, when he ſins. And indeed, we have no true Love for him, if we don't endeavour to divert him from the way that leads to Death. Beſides, this good Office alſo engages us the more forcibly to our own Duty.

THOUGH it be lawful to uſe either mild or ſevere Expreſſions, according as it may beſt ſuit with the good of our *Neighbour*; yet Sweetneſs and Sincerity muſt always be predominant in our Hearts towards him; remembring that GOD's Cauſe is the Diſpute: And He is *Love* it ſelf.

LET us *reprove* our *Neighbour* with all tenderneſs; and if we do it more earneſtly, at leaſt let nothing of bitterneſs or paſſion appear in our Words. As Charity puts us upon this Duty; ſo let us by our

our manner of doing it, perſwade him, it is our Love for him, and not a deſign of inſulting over him, that is the Motive.

MAXIM

MAXIM XLIX.

That Practice is to be preferr'd before Knowledge or Words.

WE ought, with all earneſtneſs, to meditate upon, and labour to make our ſelves throughly acquainted with the Law of GOD. We muſt apply our ſelves to the Study of Heavenly Myſteries; and to that End, be frequent in the reading and Meditation of the *Holy Scripture.*

IT is our Duty to edify our Neighbour, with our good Diſcourſe, and inſtruct him in *Piety.* What greater joy, than to be able to impart our Knowledge to him! Which ſtill encreaſes as it is Communicated: And we, at the ſame time, have the honour of being employ'd by GOD, to advance the *Salvation* of his Children.

AFTER all, What Fruit can we pretend to reap from all our Learning and Rhetorick, if the Acts of a Spiritual Life be not exerted by us?

What an horrible thing is it to be enlight'ned, and ſpeak like Angels, and yet live like *Devils*! Knowledge ſeparate from a good Conſcience, does but ſerve to aggravate our Crimes.

MAXIM

MAXIM L.

That we ought to impute all that is good in us, to the Grace of God.

THERE is nothing but the *Devil* can make us attribute ought to our selves in the Work of our *Salvation.* We are born in Sin, live in Sin, and should die in Sin, did not GOD'S Grace prevent us.

OUR *Call* to *Faith*, is the Work of his *Grace*; Our *Conversion*, the Work of his *Spirit*, which overcomes our Aversion; Our *Perseverance* is the Effect of the same *Holy Spirit.* The Beginning, Progress and End of our *Salvation*, are deriv'd from *Him.*

LET us Confess the Truth; If we cannot assume ought to our selves, but Misery, Corruption, Love to Sin, and Enmity

Enmity to GOD'S Law, we must look upon GOD, as the Sole *Author* of our *Regeneration*, and accordingly ascribe all the Glory of it to *Him*.

THE END.